

REDEMPTIVE LEADERSHIP
A CONCEPTUAL MODEL FOR DEVELOPING CHRISTIAN LEADERS IN RWANDA
A CASE STUDY OF AFRICA NEW LIFE MINISTRIES

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ABSTRACT

A Redemptive Leadership Model has elements that can enhance leadership growth beyond competencies to a redemptive culture that will unleash organizational effectiveness and growth within Africa New Life Ministries in Rwanda. This research will examine how the Redemptive Leadership Model can enhance the preparation of leaders for organizational development and effectiveness.

Africa New Life Ministries' leaders are competent in performing tasks, but can improve the organization by growing into redemptive leaders. The researcher hopes this will be a tool to be used by leaders who seek to lead others through the redemptive moments in the stories of their lives.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Statement of the Problem

Rwanda is at a crossroads. This is not an overstatement, but a candid assessment of the state of the nation, its past history, and the impact of the genocide. In 1994, the country experienced the worst genocide in the 21st century. This genocide was a result of a complicated historical geopolitical situation in this tiny East African country, caused by Belgium's colonial discrimination and segregation to gain control of power over Rwanda by dividing the Hutu and the Tutsi people who lived there.

Martin Meredith, a journalist and a historian, says about the tragedy of Rwanda, that, "In the space of 100 days some 800,000 people had been slaughtered – about three quarters of the Tutsi population. More people had been killed more quickly than any other mass killings in recorded history."¹ The genocide affected the mature leaders in both the public service and religious sectors. The killings left the country with one of the youngest populations in Africa. As expected, this created a leadership vacuum. The leadership of the nation was left in the hands of young people; the victims and survivors of the genocide and other young people raised under terrible leadership are now leading the nation in very complex times. These young people need to have a leadership

¹ Martin Meredith, *The Fate of Africa: From the Hopes of Freedom to the Heart of Despair: A History of 50 Years of Independence* (New York, NY: Public Affairs, 2005), 522-523.

model that will collectively use this sad history as a tool for restorative leadership, to redeem whatever the Devil anticipated for destruction for good instead.

The church in Rwanda is in need of redemptive leadership, which will seek to provide healing, forgiveness, and a hopeful future for post-genocide Rwanda. Before 1994, Rwanda had a handful of churches and parachurch organizations that were predominantly from the mainstream traditional churches, like the Catholic Church and other mainstream Protestant churches, mostly founded by Western missionaries. In the aftermath of the horrific genocide, these churches faced extensive criticism by the citizens, politicians, and some of their church members for simply failing to oppose the genocide. The blood of Rwandans taints the church and its organizations because they helped to organize some of the killings. Some pastors and priests actively cheered on the genocidaires, helping them by rounding up their parishioners for massacre. Seven Tutsi pastors wrote a letter to a Hutu pastor who was their senior leader asking for help. They wrote:

Our dear leader, Pastor (name removed), ... We wish to inform you that we have heard that tomorrow we will be killed with our families. We therefore request you to intervene on our behalf and talk with the Mayor. We believe that, with the help of God who entrusted you with the leadership of this flock, which is going to be destroyed, your intervention will be highly appreciated, the same way as the Jews were saved by Esther.²

² Meredith, *Fate of Africa*, 513.

and the pastor replied: “There is nothing I can do for you. All you can do is prepare to die, for your time has come”³.

This pastor was well-connected with government authorities; he even transported armed attackers to kill Tutsis who were his parishioners. As a result of the wars and the genocide, Rwanda experienced one of the largest refugee crises Africa has even seen. This is one of the many cases that took place in several churches and with several church leaders in the nation of Rwanda.

When the refugees returned after the genocide of 1994, many people felt the church had corrupt leaders; they disliked their churches and the nature of Christianity found in the churches. The good news is that young people still loved Jesus and his gospel as found in the scriptures, but they hated the hypocrisy in their churches. As a response, a breed of young leaders who were victims, refugees, and survivors has founded many churches and parachurch ministries to restore the nation and to meet the needs of survivors and refugees that returned home after nearly 30 years of being stateless. The people of Rwanda have undergone adverse circumstances that could have discouraged them, but instead they have developed the audacity to restore Rwanda spiritually and physically. These young leaders want to solve the challenges of the nation on both social and spiritual levels.

The young leaders in Rwanda are resilient and committed to forging a way for a new Rwanda, but they have limited opportunities to be trained as redemptive leaders.

³ Meredith, *Fate of Africa*, 513.

This crisis is not limited to the religious sector only, but also includes the public sector. Presently, there is a need to develop a Redemptive Leadership Model to provide authentic Christian leadership for emerging organizations. Many post-genocide young leaders in Rwanda remain trapped in the margins, receiving little support and attention without mature leaders who can strategically engage them in their new roles as leaders. As will be explained in chapter two, the biblical and theological framework of this thesis project, in the Old Testament, Joseph, Moses and Esther, then Paul and Peter in the New Testament, are survivors of some sort of crisis in their lives. In the same way, Rwandan survivors can learn from tragedies and become redemptive leaders who lead others in spite of their own painful past. Rwanda potentially has more redemptive leaders than any other country in East Africa because of her story. Rwanda needs leaders who will serve the nation, redeeming God's people from their past, not enslaving them to it.

Benefits of the Study

The researcher founded and leads Africa New Life Ministries in Rwanda. Like many other post-genocide organizations in Rwanda, Africa New Life needs to develop leaders and improve organizational effectiveness and development. The nation of Rwanda has a major leadership crisis and need, due to the deaths of mature leaders who were killed in the genocide of the Tutsi people of Rwanda. Therefore, the research of this case study focuses on Africa New Life Ministries as a Christian ministry in Rwanda. This ministry combines characteristics of a church and a parachurch organization in search for practical ways to grow leaders who will expand the ministry

beyond the historical context of the Rwanda, as described in the statement of the problem.

Africa New Life Ministries serves and rescues children and young people who are victims of Rwanda's past wars and the genocide. When the researcher looks into the eyes of young people raised without an authentic leadership model, he sees their need for assurance in the face of an uncertain future and the need for a leadership model that is redemptive, in order to support them in their developmental process.

The biggest challenge within the organizations of Africa New Life Ministries and the nation of Rwanda is not only to make sure the physical needs of the poor are met, but to offer exemplary leadership throughout within Christian organizations in Rwanda. Young pastors and leaders need encouragement and a leadership model that will redeem them from their painful past and encourage them to grow in leadership. The researcher believes that young Rwandan leaders need to be trained in the Redemptive Leadership Model, as developed by Drs. Harvey Powers and Rodney Cooper at Gordon-Conwell Theological Seminary. This model of leadership prepares leaders to flourish in and out of a crisis. Crisis moments are catalytic moments to help leaders maximize their potential and grow in leadership during the process. Instead of leaders facing the crisis points in their lives with shame, fear, or covering up and hiding behind their abilities and skills to deal with the crisis, they open up and embrace the crisis. Then, those crisis moments become redemptive moments in that particular situation, and actually become the catalysts for future opportunities of leadership growth. Bishop John Rucyahana, the current president of the National Unity and Reconciliation Commission

of Rwanda, wrote in his book, "God waited for every moment during the genocide when we would allow Him to work. For some, that happened in amazing ways right under the devil's nose, but for most of us it is happening now as God heals broken hearts and seared consciences. God has always used the broken nation to manifest His grace and power."⁴

The story of the Rwandan crisis caused by the genocide and the will of the Rwandan people to overcome their obstacles and redevelop their nation is a redemptive story. Therefore, the Redemptive Leadership Model can enhance the preparation of leaders in Rwanda by allowing them to embrace crisis moments as opportune moments. The researcher will examine and explain the Redemptive Leadership Model in-depth in Chapter Three of thesis project.

This Doctor of Ministry thesis project will allow the researcher to carry out an in-depth study on the concept of developing leaders who embrace the Redemptive Leadership model and lead ministries within Africa New Life Ministries and the nation of Rwanda.

Thesis Questions

This study will examine how the Redemptive Leadership Concept can enhance preparation of leaders for organizational development and effectiveness. The study will address the following research questions:

⁴ John Rucyahana and James Riordan, *The Bishop of Rwanda* (Nashville, TN: Thomas Nelson, 2007), xvi.

1. How does or can redemptive leadership enhance leadership development and organizational effectiveness beyond competencies?
2. Can a curriculum in redemptive leadership be valuable in training effective organizational leaders in Rwanda?

Although there is a wealth of literature on leadership and how it informs leadership development, there is a dearth of literature on redemptive leadership. With redemptive leadership being a relatively new concept among leadership theorists and researchers, I hope that this study will be a beneficial addition to the body of knowledge in the disciplines of leadership, specifically in the areas of leader growth and organizational development. This study also might be used as a training tool in Rwanda, where leaders and organizations are experimenting with many forms of leadership.

It is this researcher's hope that this study will cast light on a new alternative to understanding leaders and organizational development. In addition, the findings of this study might provide a conceptual model by positing that certain values in redemptive leadership work well in developing leaders in Rwanda.

Definition of Terms

Redemption

According to *Holman Treasury of Key Bible Words*, the word "redemption" has two Greek expressions: *lutrōsis* and *apolutrōsis*, with Strong's numbers 629 and 3085. In New Testament Greek, *lutrōsis* is translated as "the redemption," which indicates the

act of freeing or releasing by paying a ransom price; and the word *apolutrōsis* indicates the act of buying back by paying a ransom price.

Therefore, “redemption” means buying back, the liberation of a person or an object by paying a price worth the value of the object or the person. For example, today people talk about paying for a product by redeeming a voucher. “Redemption” refers to gaining back what was lost. Holman’s *Treasury* expresses this better by providing an example: “The word ‘redeem’ is also frequently used to speak of an action that someone does in order to reestablish or recover himself or herself from some error. For example, the pitcher who lost the game last week redeems himself by winning the next two games.”⁵ “Redemption,” in a broad sense, simply means to bring good out of bad circumstances by paying the value of the good.

Redemptive Leadership

Redemptive Leadership unleashes meaningful life from one’s painful past: the bad, the good, the ugly, the failures in one’s life story, the high points, low points, turning points and memories. The past and the memories may even include trauma, poverty, loss of families, and other dysfunctions, as in the case of Rwanda. Instead of a leader allowing the narrative of life to be a source of oppression and opposition to one’s progress, the leader needs to study the redemptive work of God in their story and

⁵ Eugene E. Carpenter and Philip W. Comfort, *Holman Treasury of Key Bible Words* (Nashville, TN: Broadman, 2000), 374.

embrace the whole story in order to allow even the negative, hard parts of their lives to shape their leadership in a positive way—this is redemptive leadership. A leader's story can be a source of strength and a testimony from which he or she can lead. The leader's life is important information for the followers, in order to help them examine their own story and embrace encouragement instead of defeat.

Dan McAdams is a renowned psychologist who believes the great nation of America is a redemptive story. He says, "It is important to realize, however, that redemption carries many secular meanings that have nothing to do with religion. Everyday talk is filled with redemptive metaphors. People often speak of 'putting the past behind them' in order to move away from a negative to positive future."⁶ Redemptive leadership refers to redeeming people from memories of their past pains, sufferings, and trauma, and bringing them to a point where they can embrace a positive future in spite of their past, by divine grace provided from Jesus Christ, the chief Redeemer of mankind.

The language of redemption is everywhere around us, such as, "It's always dark before dawn" or "No pain, no gain." In other words, suffering can lead to growth and bring a positive impact to a society when disaster and pain are redeemed and allowed to give way to new life, new strength, a new nation, and a new idealism. This is the story of Rwanda, a nation that experienced the worst genocide on the continent of Africa. The

⁶ Dan P. McAdam, *The Redemptive Self: The Stories Americans Live By* (New York, NY: Oxford, 2006), 7.

past of Rwanda, and the possible future of Rwanda, lies in her redemptive leaders. Rwanda's story defines the concept of redemptive leadership for this thesis project.

Research Methodology

Since the case study seeks to understand a particular leadership model that has not been widely published and is still under development, a mixed method will allow the researcher to investigate the research question from more than one investigative perspective. A mixed methodology will offer the insight of qualitative research and the compelling prognostic power of quantitative research. The researcher believes that this approach will be more comprehensive than attacking the question from only one point of view.

Quantitative and qualitative research methods will be used in this study, in order to test the hypotheses and the effect of the training based on the Redemptive Leadership Concept. The instruments used for the research will be questionnaires designed to measure the understanding of how redemptive leadership enhances leader growth and organizational effectiveness beyond competencies by interpreting the role of crisis moments in the life of a leader.

The methods engaged to ascertain answers to the thesis questions include a pretest survey and then a posttest survey after the participants are introduced and trained using a curriculum on the Redemptive Leadership Model. During the posttest, the researcher hopes to see an increase in embracing the transformation crisis moments into redemptive moments, which actually become the catalysts for future opportunities

of leadership growth. This test will determine if the project using the curriculum is effective for training leaders.

The scope of the project will be limited to members employed by Africa New Life Ministries in Rwanda. The seminar will be offered in a form of a three day retreat, with 6 hours of training each day.

Theological Framework

The Redemptive Leadership Model can enhance leader growth, which results in organizational effectiveness and development, because it focuses on the life of the leader rather than on the competency of the leader. Most leadership models focus on the competency of the leader. Leaders need to be competent to contribute to superior performance of tasks in the organization in their areas of specialization. While being competent is essential for leaders and to an organization's performance, redemptive leadership will enhance leader growth for continued development of the organization. Performance demands competence, while continuity of leadership and organizational growth in the right direction demands redemptive leadership.

Leaders and organizations need to grow beyond the performance aspects of leadership. The effectiveness of the Redemptive Leadership Model is that it equips the leader to continue the process of growth and transformation. Certainly, the transformed leader enhances the performance of the organization. The researcher will present a Biblical Theology of Redemptive Leadership by giving examples of leaders in the Old Testament and the New Testament who demonstrated attributes of redemptive

leadership. These leaders' lives were transformed in the crucible of life and used by God as redemptive agents to his glory.

The story of redemptive leadership in the Bible is perfectly exemplified in the life of our Lord and Savior Jesus Christ, who, being the Son of God, humbled himself and suffered in obedience. As a result of his obedience, he paid the sacrifice to redeem us. This redemptive story is clearly a story of tragedies and triumphs, as the writer of Hebrews states, in chapter 5, verses 8-9, "Although he was a son, he learned obedience through what he suffered. And being made perfect, he became the source of eternal salvation to all who obey him."⁷

In the Old Testament, Moses was raised in the court of Pharaoh in Egypt and exposed to all the competencies of the kingdom of Egypt; however, for the Lord to use him, he had to go through a process of transformation that included survival of an execution at Pharaoh's hand, which occurred after he struck an Egyptian and killed him. He fled to the land of Midian, where he lived in exile and became "a stranger in strange land."⁸ Don N. Howell, Jr. reveals Moses' journey to leadership: "Raised like an oriental prince, 'Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action' (Acts 7:22). However, like Joseph, his secular environment failed to erase his true identity...but neither he nor the people were ready. One who is called and

⁷ Hebrews 5:8-9.

⁸ Exodus 2:22.

gifted to lead must first be tested and validated.”⁹ In the desert, he met with God, who was in a burning bush. As a result, he was called by God to return to Egypt to redeem the Hebrews from the land of slavery. Moses was transformed into a redemptive leader through failure in Egypt and being a refugee in the land of Midian.

Esther was a beautiful refugee girl whose life began traumatically, as an orphan. After her parents died, her cousin Mordecai raised her. She, Mordecai, and her people (the Jews) were living in exile. Esther won the heart of a king; she was competent as a queen. In spite of her new status as queen, God had instilled in her respectfulness for others and humility through the things she suffered. Even when her circumstances changed to that of a queen, she still had a compassionate heart for her people. God sometimes uses traumatic circumstances to form the heart of a leader. As a result of a tragedy in her life, Esther’s heart changed and she was willing, as a queen, to risk her life to redeem the Israelites from extermination by the Persian emperor. Esther became a great instrument in the hands of God to save a nation. It was more than her competence; it was a heart that had been transformed by the things she suffered.

From the life of Joseph, we can learn valuable principles about the growth of a redemptive leader. One wonders which school trained Joseph in the disciplines of planning, management, and finance, since he rose to the highest office of Egypt and redeemed two nations, Egypt and Israel, from poverty and famine, and led them to sustainable economic development for many years.

⁹ Don N. Howell, *Servants of the Servants: A Biblical Theology of Leadership* (Eugene, OR: Wipf & Stock, 2003), 27.

The leadership journey of Joseph was rooted in spiritual redemptive roots all the way from his childhood dreams into the later years of his life. Don Howell narrates how Joseph's life shifted, a shift that unleashed him to leadership: "Joseph's immaturity, Jacob's partiality, and the brothers' hostility become the instruments in God's hand to orchestrate his redemptive purposes."¹⁰ The magnificence of his leadership was developed through a journey of abandonment, shame, slavery, pain, betrayal, and loneliness from his family of origin for most of his teenage life. His family never cheered him because it was dysfunctional. However, God was with him in every area and aspect of his life: the ugly, the beautiful, the good, and the bad. Joseph did not develop bitterness for the things he suffered, but learned obedience.¹¹ His response to his family was "God sent me before you to preserve life."¹² After the death of his father, his brothers feared that Joseph might seek vengeance, but Joseph informed them that what they intended for evil, God intended for a redemptive plan.¹³ Joseph was a true redemptive leader who led with grace and forgiveness.

Paul, a great New Testament leader, was a brilliant mind of his time. He was competent in the Jewish law and religion. After he encountered God, Paul took pride not in his strength, but in his weaknesses.¹⁴ God continued to transform Paul through

¹⁰ Howell, *Servants*, 22.

¹¹ Hebrews 5:8.

¹² Genesis 45:7.

¹³ Genesis 50:19-21.

¹⁴ Philippians 4:10-14.

his sufferings and weaknesses rather than his competency. Paul became one of the most redemptive teachers the world has ever known. Much of the Protestant Reformation was based on Paul's writings that people are saved by grace, not works.¹⁵

Peter, the Apostle, is the most prominent leader in the New Testament church, but this great leader suffered a lot on his leadership journey with stumbles and falls. He had several crisis moments that caused setbacks in his leadership journey, but his major one was the denial of Christ, whom he loved and to whom he claimed loyalty. During Christ's trial proceedings, Peter responded in Matthew 26:69-75:

Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." But he denied it before them all, saying, "I do not know what you mean." And when he went out to the entrance, another servant girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." And again he denied it with an oath: "I do not know the man." After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you." Then he began to invoke a curse on himself and to swear, "I do not know the man." And immediately the rooster crowed. And Peter remembered the saying of Jesus, "Before the rooster crows, you will deny me three times." And he went out and wept bitterly.

This was Peter's darkest crisis moment in his life and leadership. His claim of loyalty to Christ was demonstrated to be low and lacking in moments of trouble. He had disappointed himself, failed Christ, and flunked his leadership role on the team of the Apostles during this time of crisis. How could he ever lead again? Peter's crisis, unlike Judas Iscariot's, didn't destroy him, but shaped him to be a redemptive leader because of his repentant response in the crisis. A few days later, the Apostles and the disciples

¹⁵ Romans 3-4.

encouraged courageous Peter on the day of Pentecost, when he became the spokesman for the team and accurately explained the occasion of the advent of the Holy Spirit, which resulted in 3000 people being won to Christ.¹⁶ This was a new beginning in Peter's life, as we see him speak for the church and become a pillar in the newly founded church.

Literature Review

The focus of this review of literature will be on (a) understanding redemption, (b) the developmental process of redemptive leadership, and (c) the contribution of redemptive leadership to organizational development. Since the Redemptive Leadership Model does not have much developed literature yet, the researcher will review literature that contains elements of the Redemptive Leadership Model, as developed and presented by Drs. Harvey Powers and Rodney Cooper at Gordon-Conwell Theological Seminary, the main developers of the concept of redemptive leadership. The researcher proposes to review the literature on the subject of leadership that contains the following content and concepts.

Understanding the Redemptive Leadership Concept

The researcher will establish the development process and the circle of growth for redemptive leadership by examining how each stage in the Redemptive Leadership

¹⁶ Acts 2:14.

Model builds upon stages of growth in the journey of leadership growth from competency, to principle, to character, to transformation, and finally to redemptive leadership. This work on redemptive leadership will seek to build upon the extensive research and work already developed and presented by Drs. Harvey Powers and Rodney Cooper at Gordon-Conwell Theological Seminary.

The Developmental Process of Redemptive Leaders

The researcher will explore how suffering transforms leaders into making meaning of their leadership. When leaders embrace negative things that happen to them and transform the bad into good, the result is the transformation of their leadership, enabling them to make a positive difference in the world. Redemptive leaders are able to move forward in life, become inspirational to others still struggling in the process of their recovery, and provide a model for their followers to emulate in fulfilling their God-given potential.

The Contribution of Redemptive Leadership in Organizational Development

I will explore how the Redemptive Leadership Model can be the model of leadership appropriate for Africa New Life Ministries in Rwanda, based on our unique story and the history of the nation of Rwanda. The story of horrors of Rwanda is redeemable, and this redemption can be realized throughout the ministries and organizations led by redemptive leaders. The Redemptive Leadership Model can provide

an authentic Christian leadership model for emerging leaders and enhance the operations of their organizations.

Project Design

The project will be designed to introduce the concept of redemptive leadership by training via curriculum on redemptive leadership, as explored in the literature review. The curriculum consists of lessons in the Redemptive Leadership Model as has been developed and presented by Drs. Harvey Powers and Rodney Cooper at Gordon-Conwell Theological Seminary. Rather than teaching only the basic aspects of leadership, the researcher will design the project in the form of a PowerPoint presentation to teach the participants to understand that churches and organizations need leaders who go beyond competency and skill development to grow the life of the leader. The researcher will give opportunities to participants to share the story of their own leadership journeys, in order to help them understand and measure their developmental process in the model of redemptive leadership.

To execute the project, the senior staff of Africa New Life Ministries and New Life Bible Church will meet at a retreat center to train via a three days seminar, with 6 hours of training each day. To determine the answers to the thesis questions, the project will employ a pretest to determine the current leadership practices and the knowledge of the participants on the subject of leadership, as well as a posttest to determine their understanding and readiness to integrate the Redemptive Leadership Model and its relationship to leaders and organizational development process.

Project Outcomes

The researcher/trainer expects the following potential results after the implementation of the project:

- The participants will understand the concept of the redemptive leadership process, how it is integrated within their leadership growth process, and how it relates to the development of the organization as a whole.
- The participants will appreciate phases of growth and the development of a redemptive story in their life: the ugly, the beautiful, the good, and the bad.
- Since the participants are senior staff and pastors of Africa New Life Ministries and New Life Bible Churches, the researcher/trainer would like to see the leaders and the organizations of Africa New Life Ministries and New Life Bible Church exemplify the concept of the Redemptive Leadership Model in Rwanda and the entire region of East Africa.

In conclusion, the researcher will highlight personal discoveries during this study, the impact of teaching the Redemptive Leadership Concept curriculum, areas of the study that were meaningful, and the effectiveness of the concept as a catalyst for leadership growth in the lives of the participants with Africa New Life Ministries in Rwanda.

CHAPTER TWO

THEOLOGICAL FRAMEWORK

The purpose of this study is to examine the theological and biblical framework for the Redemptive Leadership Concept and how this concept is demonstrated throughout the Scriptures. The Redemptive Leadership Concept refers to the developmental progression of a leader that is triggered by crisis moments in the leader's life. God uses crisis moments as catalysts to open doors of leadership growth for a leader; this pushes a leader to grow beyond his or her natural competencies and into redemptive leadership. The researcher believes that great leaders never cease to grow but, instead, continue to grow throughout their entire leadership journey. Leaders who continue on the journey of growth qualify to lead growing organizations.

The researcher does not seek to disprove other forms or theories of leadership, which promote competency-based leadership, but to prove that effective leaders must undergo a progression of growth beyond their natural attributes, skills, temperament, or individual characteristics. Leaders can grow beyond their competences by learning to embrace their personal crisis moments in a positive way.

We live in a time when there are many theories and voices on the subject of leadership. Major developments in leadership theories and training in the past have put emphasis more on the competencies of the leader, not on the life and the heart of the leader. George Barna explains the significance of the heart of a leader in relationship to his effectiveness. He says, "Leadership requires the application of skills and techniques,

but it is ultimately the heart of the leader that determines effectiveness.”¹ Barna continues to advocate for leadership beyond competency by revealing that “leadership effectiveness hinges on who you are rather than on what you can do.”² The researcher believes that the Redemptive Leadership Concept defines the process of growth for the leaders and enlightens them so they can embrace crisis moments in a positive way on their journey to personal and organizational effectiveness. This concept deals with a leader’s heart issues and with the shaping of his character (who a leader is) more effectively than other leadership models.

The researcher chose to introduce the subject of redemptive leadership from a Biblical and theological framework because, when it comes to training Christian leaders, some Christians may disagree as to the method of teaching, but they will not deny the Scriptures as a legitimate authority in the life of a Christian leader. Henry and Richard Blackaby made a very profound statement on the subject of “modern” leadership theories when they said “... many of the ‘modern’ leadership principles currently being espoused are in fact, biblical principles that have been commended by God throughout history.”³ The Bible has maintained the same leadership principles, and they have worked for over two thousand years. Therefore, the researcher prefers to focus this

¹ George Barna, *When Leadership Becomes a Struggle, You Feel Like a Fish out of Water* (Brentwood, TN: Integrity, 2002), xvi.

² Barna, *Leadership Struggle*, xvi.

³ Henry Blackaby and Richard Blackaby, *Spiritual Leadership* (Nashville, TN: Broadman, 2001), 10.

chapter of theological research on explaining how crisis moments enhanced the growth of leaders in the Bible as they became redemptive leaders.

The story of redemptive leadership in the Bible is perfectly illustrated in the lives of a number of leaders noted both in the Old and the New Testament. For the purpose of this research, the study will be limited to a survey of a few selected leaders from the Bible. Each of these leaders developed and became effective as God prepared them through crisis moments, which included abandonment, suffering, shame, slavery, pain, betrayal, and loneliness. Their struggles through these times enhanced their leadership, instead of preventing them from ascending to the position of redemptive leaders. We will take a look at some of the reasons why as we investigate the theology behind their strength and growth.

Six Examples of Redemptive Leaders from the Bible

In both the Old Testament and the New Testament, the scriptures confirm the concept of redemptive leadership by providing examples of leaders who demonstrated attributes of redemptive leadership. The Bible presents several leaders whose lives were transformed in crisis moments, which formed them into redemptive representatives of God. For the purpose of this thesis project, the study of these leaders will be limited to six biblical leaders.

Jesus Christ

Perhaps the greatest leader who has ever lived in the entire human history is Jesus Christ. Ken Blanchard, after reading extensively on the subject of leadership, said, “I become fascinated with how Jesus transformed twelve ordinary and unlikely people into the first generation of leaders of a movement that continues to affect the course of world history some two thousand years.”⁴ The researcher seeks to show how Jesus was the most perfect and effective leader, whose model of leadership has worked for all generations and situations.

Our Lord and Savior Jesus Christ, who, although he was the Son of God, humbled Himself and suffered because of His obedience to God, models the best form of redemptive leadership. In Mark 8:31-38, Peter rebuked Christ when He revealed His soon-coming suffering and death. Peter and the other disciples had a different picture of Jesus—not as a suffering leader but as a victorious leader without suffering and weakness. Peter envisaged Christ’s redemptive work to occur without suffering preceding His mission and achievements. But here was Jesus telling them He was going to die! The disciples expected their leadership journey with Jesus to go upward, not downward to suffering and even to the point of death. To the disciples, Jesus was supposed to be a symbol of strength, not weakness, but Jesus chose to obey God and to become weak, yielding to suffering on the cross as the pathway to His effectiveness and the redemptive mission of His life here on earth.

⁴ Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville, TN: Thomas Nelson, 2005), 12.

Peter did not understand that crisis moments are a pathway to move a leader to another level in his leadership journey. He wanted Christ with a crown and not a cross. He did not know that Christ's propitiatory death on the cross was the sacrifice that would open up a new door to offer redemption to sinners. During Jesus' crisis moment on the cross, He was humiliated in order to realize redemption for the world.⁵ The Son of God came and suffered; He was abandoned by His Father in order to attain redemption for the lost world through his vicarious death and the resurrection.

In AD 60, after Peter received the Holy Spirit at Pentecost and had led the church for many years, and after gaining experience from his own journey in leadership, he wrote to the suffering church, encouraging them to embrace their suffering as a pathway to effectiveness and redemption as modeled by our Lord Jesus Christ. Peter writes, in I Peter 2:21-24:

For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in His steps. He committed no sin, neither was deceit found in His mouth. When He was reviled, He did not revile in return; when He suffered, He did not threaten, but continued entrusting Himself to Him who judges justly. He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

Peter's impression of Christ in the above scripture is not that of a bold and a fiery preacher, but of a suffering servant who, by his example, encouraged others to follow. Suffering was the process that developed Christ into a redemptive leader. Christ, the perfect leader, full of goodness, kindness, sympathy, care, forgiveness and wisdom,

⁵ Isaiah 52:13-53:12.

embraced suffering on the cross to redeem us. Christ's image as a suffering leader seems to surpass all other images of His leadership during His three years of ministry here on earth. Christ, our perfect model of leadership, embraced suffering as the pathway to redemption; thus, He provides a pattern for other potential redemptive leaders who follow Him and are called as leaders in ministry.

The writer of Hebrews 2:10 says, "For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering." First, the text reveals Christ as God, by whom all things came to exist in the past; secondly, this verse explains that, even for Him, suffering had to take place to redeem "sons to glory." This means that, for redemption to come, there must be a crisis moment that open up the door for that redemption. He was God; He became man, having humbled Himself. This was the pathway that brought many sons unto glory. Therefore, He became the Captain of their salvation. For Him to redeem humanity, He had to touch humanity in its weakness; then He became the bridge that joined humanity back to God. Christ adapted to the nature of the sufferings of those He was redeeming by experiencing their life of pain and sufferings, just like a good physician should have some acquaintance with a disease for him to know the remedy for the disease.

Our Redeemer knew all about our life's struggles because he shared them for thirty-three years. He left heaven and lived among us. He was tempted in all things when He lived in the midst of all the suffering, until the final suffering on the cross. Christ calls people to, "...take My yoke upon you, and learn of Me." Why? "For I am

meek and lowly in heart."⁶ The character of Christ qualifies Him to be the world's Savior. There is something in His character, when properly understood, which is so attractive, not because of His fame, but because of His humility, which He learned through suffering: "Although he was a son, he learned obedience through what He suffered, and being made perfect, he became the source of eternal salvation to all who obey him."⁷ The path to perfection is through suffering; redemptive leadership is perfected through such crisis moments in the life of the leader. Zane C. Hodges refers to the experience of Christ's suffering, as recorded in Hebrews 5:7-10, as an education:

The whole experience just referred to was a form of education for Jesus before He served His suffering people. His unique relation to God notwithstanding (He was a Son), He had to experience the true meaning of obedience in terms of the suffering it entailed. Having done so, He was thereby made perfect for the role He would play as His people's Captain and High Priest.⁸

Jesus did not ascend to the position of the people's Captain and High Priest easily. Redemptive leaders, just like Christ, will pay a price for their growth as they develop the qualifications to be a leader for Christ's church today.

This point is examined further in the book of Revelation 5:1-7, where a scroll with writing on both sides and sealed with seven seals is introduced. No one in heaven or on earth is able to open the scroll. The Apostle John weeps because no one is worthy to open the scroll. Then, finally, "a lamb," that looked as though it was slain, comes

⁶ Matthew 11:29.

⁷ Hebrews 5:8-9.

⁸ Z. C. Hodges. "Hebrews," in *The Bible Knowledge Commentary*: ed. J. F. Walvoord & R. B. Zuck (Wheaton, IL: Victor Books, 1983), 792.

forward.⁹ It is Jesus Christ our Savior, who proved worthy to open the scroll because He was qualified by prevailing. He overcame, that is, he conquered, and gained victory through a struggle, as revealed in Hebrews 2:10. Jesus Christ was qualified to be a redemptive leader on earth and in heaven through the things He suffered. The whole experience just referred to above was a qualification for His service to the church as revealed in the book of Revelation.

In Matthew 10:24, the Bible says: “A disciple is not above his teacher, nor a servant above his master.” The principle here is that Christ suffered in His leadership journey to redeem the world. Leaders who follow him are not exempted; they will also suffer, sometimes unjustly. When leaders undergo crisis moments in their lives, they follow the developmental process just like Christ went through his process of growth into a redemptive leader. Therefore, crisis moments should be embraced as pathways to redemptive leadership, as modeled by Christ. Unfortunately, we live in a time where leaders are surprised when they suffer; they are so unprepared for the crisis moments in their lives because they do not understand that “suffering is part of the job description for the Christian and the leader especially. It should not surprise us nor deflect us from serving the Lord.”¹⁰ Obviously, I am not advocating for suffering foolishly or recklessly, without a divinely prepared purpose. Leaders should learn to discern what God is doing in each crisis moment, and they should seek wisdom from God in how to respond.

⁹ Revelation 5:6.

¹⁰ David L. Olford, *Find Us Faithful* (Nashville, TN: Broadman, 2009), 19.

Sometimes, a crisis moment may cause a leader to flee, like Paul did when he fled persecution and even used his Roman citizenship to avoid suffering.¹¹

Throughout history, the influence of Jesus' redemptive leadership has never been surpassed. Great leaders have come and gone, and their impact stops with their death. Most of the time, as soon as a leader dies, his impact begins to disappear. But Jesus' unstoppable impacts on the world begin at His death. John Ortberg wrote in his book, *Who is This Man?*:

The Unpredictable Impact of the inescapable Jesus as the man who won't go away; normally when someone dies, their impact on the world immediately begins to recede.... Jesus' impact was greater after His death than during His life; it was greater still after five hundred years. His legacy laid the foundation for much of Europe; after two thousand years He has more followers in more places than ever.¹²

No other leader has transformed lives and inspired His followers to serve others like Jesus has done. Jesus' impact on the world and global leadership has been around for nearly 2000 years and continues to grow strong even in the midst of persecutions. The followers of Christ have stayed true to Him and His commandments in spite of their hardships, trials, persecutions, and even death, thus his redemptive leadership continues in the lives of his followers.

In the life of Jesus Christ and his sufferings, we find other key qualities of a redemptive leader:

¹¹ Acts 14:2-7; 22:28.

¹² John Ortberg, *Who Is This Man?* (Grand Rapids, MI: Zondervan, 2012), 11.

1. Redemptive Leaders are humble and obedient, even in suffering for the sake of others.
2. Suffering and weakness propels Redemptive Leaders to victory and leadership effectiveness, instead of to defeat.
3. Redemptive leadership is perfected through crisis moments in the life of the leader.
4. For a Redemptive leader, suffering is part of the job description.
5. Redemptive leaders recognize that no triumphs are without sacrifice, for their leadership journey is perfected through suffering.
6. Redemptive Leadership deals with issues of the heart, rather than skills and individual characteristics to qualify for leadership.
7. Personal struggles and suffering that would otherwise prevent redemptive leaders from ascending to higher levels of leadership become great sharpening stones in the making of a redemptive leader.

Joseph (Genesis 37, 39-47)

Joseph was a young man whose father was called Jacob, a leader in the Jewish patriarchal family. He was the eleventh son of Jacob and the first by Jacob's beloved wife, Rachel.¹³ As a mark of love, Jacob gave Joseph a coat of many colors. The name of Joseph means, "May the Lord give me increase," according Genesis 30:24. Some

¹³ Genesis 30:22-24.

theologians agree that Joseph was a type of Christ, while others claim that the Bible is silent on this point; nevertheless, Francis A Schaeffer writes:

There are such remarkable parallels between Joseph and Christ that we cannot neglect to be taught by them. The first parallel is that both were beloved of their father. The New Testament calls Jesus Christ the Son of the Father's love (Col. 1:13, ASV), a most profound and beautiful phrase. Joseph, too, had the special love of his father. In contrast, both were hated by their brothers. Speaking of the Jews as God's special people, John wrote that Jesus "came unto his own, and they that were his own received him not" (John 1:11, ASV).

Similarly, when Joseph came over the hill to greet his brothers, they hated him.

The claims of both Christ and Joseph were rejected. Joseph's brothers did not believe his dreams; in fact, they hated him for mentioning them.¹⁴

Jacob's favoritism of Joseph caused family dysfunction because Joseph's brothers felt that their own father discriminated against them. It became worse when Joseph claimed to have a dream, and went on to tell his brothers that he saw bundles of grain out in the field and suddenly his bundle stood up, while all of the others gathered around his and bowed down to it. As if that was not enough to cause trouble for him, Joseph claimed another dream when he saw the sun, moon, and eleven stars bowed down to him. His brothers did not like his dreams because they signified that Joseph was going to be the leader among them. One day, when Joseph went to check on his brothers who were attending sheep in the field, they made a plot to kill him, but his elder brother, Reuben, did not approve of the plot to kill Joseph. Instead they sold him

¹⁴ F. A. Schaeffer, *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, vol. 3, bk. 1, ch. 6, *No Little People* (Westchester, IL: Crossway, 1982).

into slavery in Egypt. When Joseph arrived in Egypt, his task, as a slave boy, was to help Potiphar's wife, and also to be in charge of the affairs in entire household. Joseph encountered a crisis moment in Potiphar's house, when Potiphar's wife lied about Joseph to her husband and Joseph was put in prison.

While Joseph was in the prison, God was with him. He had a special gift for interpreting dreams. He was made a leader in the prison amongst his fellow prisoners. While in the prison, he interpreted a dream for pharaoh's servants, who were in the prison with him. Finally, he also interpreted dream for pharaoh, which nobody else could explain. This opportunity lead him out of the prison, to be put in charge of the planning and management for a famine that was about to attack Egypt and the surrounding nations. Many people came to Joseph to seek food; his brothers were included in this number. The brothers bowed down to him as he had dreamt and, after many questions and challenges, Joseph was able to get his father, brothers and their families to come to Egypt, where he provided for them.

The story of Joseph sets up the redemption of the children of Israel and their journey to the land of promise. From the life of Joseph, we can examine the dynamics of evil, suffering, pain, and good, as presented in the story of how the Lord purposefully used these crisis moments in the life of Joseph to fulfill His divine plans. The painful journey of Joseph had a divine purpose, as we shall explore. Strassner says, "God works all things—even our failures—for the good of his people. He will work something

beautiful out of the mess that we have made.”¹⁵ Joseph, as a young boy, having dreamed dreams indicating his future glorification over his family, made the mistake of bragging to his brothers. He was never cheered on by his family because of sibling rivalries caused by his father’s preferential treatment. As a mark of love, Jacob had given Joseph a coat of many colors. This new demonstration of preference broadened the division between Joseph and his brothers even further. In spite of sibling rivalries that caused family dysfunctions, God superintended everything that happened in his life. God wanted Joseph in Egypt, and He took him there for this divinely arranged plan.

When they had the opportunity, the brothers got rid of him, to ensure that his dreams did not come to pass. They sold him to the Ishmaelites, who in turn sold him as a slave in Egypt. The betrayal by his brothers led him into a journey of leadership development, which took him through seasons and moments of crisis, one after another, including abandonment, shame, slavery, pain, betrayal, and separation from his family of origin for most of his teenage and young adult life. However, God was with him in every area and aspect of his life: the ugly, the beautiful, the good, and the bad. Strassner writes, “God truly does cause “all things”—including those seemingly random things; including others’ sins against us; and even including our own sins—‘to work together for good’ to his people (Rom. 8:28).”¹⁶ Joseph did not develop bitterness for the things he suffered, but learned obedience, just like Jesus.

¹⁵ K. Strassner, “Opening Up Genesis,” *The Opening Up Commentary* (Leominster, UK: Day One, 2009), 144.

¹⁶ Strassner, “Opening up Commentary,” 144.

In Genesis chapter 39, Joseph arrived in Egypt. W. G. Williams says, “The God-given personal qualities that would ultimately be necessary for Joseph to obtain the status of second-in-command only to the Pharaoh, to bring the whole country of Egypt and surrounding areas through a major crisis, were being honed while Joseph served as a slave.”¹⁷ A particular Egyptian, Potiphar, a noble of Pharaoh and his captain of the guard, bought Joseph from the Ishmaelites who had brought him to Egypt. The Lord was with Joseph, so he was successful and competent in his work. Most slaves were likely subjected to outside labor; however, because of Joseph’s skills, he was kept inside to be a household servant. He created a success story for his employer, and he quickly advanced in rank and much success followed. When his master saw that the Lord was with Joseph in everything he undertook, the master had taken a liking to him and promoted him.

Competency leads to promotion; it gets the leader in the door for a leadership position, but competency is not enough when God has a greater task for the leader. God was to refine Joseph’s character through a series of crisis moments, and his leadership training was carried out in the school of hardship instead of in a university. God was in the details, making Joseph the leader he needed to become for God’s purposes of redemption for the children of Israel. The pain and disappointment became the catalyst for his leadership development. Joseph developed into a leader who was connected with the Lord. He was a God-fearing young man enjoying vocational success, but a time

¹⁷ W. G. Williams, *Genesis: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 1999), 266.

of crisis, introduced by his master's wife, came test his character. The integrity of Joseph was tested both in Potiphar's house and in the king's prison. Joseph was well-built and handsome. Potiphar's wife desired to sleep with him, but her repeated attempts ended in frustration. They only served to develop the character and to prove the integrity of Joseph.

Leaders can learn from the above incident that potential redemptive leaders are careful not to spoil the trust of their master, violate their own conscience, or indulge themselves in the present and then lose the vision of the future redemptive mission. Joseph refused the woman's advances because he knew that the crime would be against God. The bible says, in Genesis 39: 8-9, that he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" He chose to be faithful and steadfast, even in the presence of temptation. He overcame the temptation for brief pleasure because he was in pursuit of his calling to leadership. As a result of this incident, Joseph ended up in prison. At this point we might doubt his potential, but the Lord was about to develop him into an even a better leader.

In prison, as Joseph falls back to his former status of a slave and the crisis and struggle become worse. But Joseph was strong in his lonesome testing as a young man without a family to visit and support him during his prison term. Joseph relied on the

Lord in each circumstance. He became a successful leader and in the prison because the Lord blessed him.

In both Potiphar's house and in the prison, the Lord was with Joseph and prospered him, even through the moments of struggling. Joseph's faith and dependence on the Lord grew stronger in this stage of his development. God was preparing Joseph for prominence; his struggles nurtured in him a meek spirit, which would safeguard him from pride in his future high leadership position. During his prison experience, his ability to interpret dreams became even more transformational. There in the prison, he was guided to interpret the dreams of Pharaoh's servants, which opened up greater leadership opportunities for him.¹⁸ This experience subsequently brought him to the point of interpreting Pharaoh's own dream.¹⁹

Through the torments of his past, the betrayal by his brothers, and trials in Potiphar's house and in the king's prison, Joseph got into the leadership position he had dreamt when he was a child in his father's house, and thus his dream of being a leader was actualized. Joseph became a redemptive leader who transformed two nations, Egypt and Israel, from poverty and famine to sustainable economic development. Thus, Jacob and his other sons moved from Canaan to Egypt and resided there, to enjoy the harvest of Joseph's pain.²⁰ Joseph's crisis became a blessing and a source of life and hope for Jacob's family in their time of need.

¹⁸ Genesis 40.

¹⁹ Genesis 41.

²⁰ Genesis 46.

In chapter 45:5-8, Joseph is already in power. When confronted by the traumas and memories of whatever his brothers did to him, he chose to help them. When confronted with the trauma of his painful journey to leadership and actualization of his dreams, instead of exacting revenge, he chose to disclose his identity and offered a redemptive admonition: “Do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life.. . .So it was not you who sent me here, but God.” When his brothers were struggling with guilt for the transgression of their sin in the family after the death of their father, they become afraid of possible revenge from Joseph. But, in Genesis 50:20, he said, “As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.” Within the story of Joseph, the dynamics of evil and good are central and lead to a redemptive story of two nations, Egypt and Israel. The redemptive stories of Joseph led to a greater redemptive story that bridged Genesis and Exodus.

Joseph’s story teaches us that redemptive leaders do not perpetuate evil, but they realize the redemptive plan of God in their suffering.²¹ Redemptive leaders do not exploit their leadership positions or their authority to rehearse grievances against those who have offended them in the past, but forgive and offer grace. Psychologists believe that those who experience and encounter abuse are most likely to perpetuate abuse. They say, “Although not inevitable, it is more likely that children who are victims of maltreatment will carry forward these behavior patterns into adolescence and

²¹ Genesis 42-45.

adulthood, thus perpetuating bullying and harassment with peers and dating partners.”²² That is possible, and it is basically the result of unhealed wounds and reactionary impact on the victim. The difference with redemptive leaders is that they are healed by the Lord and, so, are able to embrace their unfair circumstances as a developmental process rather than thinking of them as a punishment or accepting permanent damage caused by the abuse inflicted on them. This does not justify the abuser. But a redemptive leader is never held hostage by his negative past.

Redemptive leaders offer grace to those who do them harm and they determine within themselves not to participate in a perpetuation of evil into the future. They may have the destiny of their enemies in their hands, but choose to spare their lives, because they are redemptive in their leadership practice. Redemptive leaders understand that refusing to do good when it is in one’s power may be construed as doing evil. Solomon, the wisest king of Israel, said: “Do not withhold good from those to whom it is due, when it is in your power to do it. Do not say to your neighbor, ‘Go, and come again tomorrow, I will give it’ —when you have it with you.”²³ Joseph would have done evil himself simply by refusing to assist his brothers. His refusal would have constituted evil, because he would be paying evil for evil. Instead, he did what was good; that is what is demonstrated his redemptive leadership.

²² David Wolfe, Claire Crooks, and Peter Jaffe, “Child Maltreatment, Bullying, Gender-based Harassment, and Adolescent Dating Violence: Making the Connections,” *Psychology of Women Quarterly* 33, no. 1 (March 2009): 21-24.

²³ Proverbs 3:27-29.

Moving beyond Joseph's life, in relation to our Biblical theology of leadership, we understand that redemptive leaders draw positive conclusions from negative experiences. The pain and the sufferings of the past create the meaning of their future. The impact of redemptive leaders is to allow God to use them in human affairs and to bring good out of evil. Maybe not every evil will be turned into something good, but redemptive leaders understand what doing good can offer to the broken world. Redemptive leaders seek to make sense of the evils of the past by trusting that God has a plan for salvation in every circumstance.

Joseph's story represents a picture of the Lord Jesus Christ, the perfect redemptive leader of all humanity. Joseph was greatly loved by his father, but hated and envied by his brothers.²⁴ His brothers plotted against him and he suffered unjustly, but he grew to become redemptive and saved others. Both Jesus' and Joseph's lives shed light on the dynamics of good and evil in human history and help interpret the challenges and sufferings of the people we lead today.

In this story, we find other key qualities of a redemptive leader from Joseph's life:

1. Redemptive leaders are Dreamers. They dream while others give in to the status quo.
2. Family dysfunctions can delay redemptive leaders, but never stop them from pursuing their dream; God always opens a door even in their suffering.

²⁴ John 15:25; Mark 15:10.

3. Redemptive leaders' crisis moments open opportunities; God uses dynamics of evil, suffering, pain and good to purposefully fulfill divine plans.
4. Redemptive leaders do not rehearse pain; they use betrayal to lead them into their leadership journey.
5. Redemptive leaders are faithful, steadfast and leaders of character in the presence of temptation.
6. Redemptive leaders rely on the Lord, live a life of faith and nurture a meek spirit that safeguards them against pride in leadership.
7. Redemptive leaders offer forgiveness and determine not to participate in the perpetuation of evil.

Moses

The narrative of Scripture first introduces Moses in Exodus 1 in a state of crisis: as a baby born in times when the children of Israel were slaves in Egypt. During this time, the children of Israel had lost their privileges in Egypt after the death of Joseph, who had redeemed them from the great famine and situated them in the land Goshen. Generations had gone by until there rose to power in Egypt a pharaoh who did not know Joseph.²⁵ This pharaoh was threatened by the growing numbers of Hebrews in Egypt and decided to subject them to harsh labor. He also went further to limit their rapid growth by ordering the death of all male children born to Hebrew women. Moses was

²⁵ Exodus 1:8.

born in this crisis moment for Israel, but the Lord intended him as another redemptive leader to save the nation of God. Joseph brought them to Egypt and Moses was to take them out of Egypt.

In the Exodus chapter 2, Moses' mother endeavors to save her newborn baby by placing him in a basket and laying him alongside the river Nile. But, according to God's divine providence, Moses was about come out of the basket and into the palace. God used the daughter of Pharaoh to rescue him and raise him in the palace of Egypt. Moses received the best training in the military available in his days and was trained for leadership. He received the finest educational opportunities in the foremost center of civilization and was trained in the wisdom of the Egyptians. It is true the Lord used all the skills and competencies of Moses, but this was just the first phase of his leadership growth.²⁶

In Exodus chapter 2, verses 11-14, Moses encountered his first failure in his attempt to redeem his fellow Hebrews. He began his career in somewhat a forced manner, relying on his own acquired skills. He saw an Egyptian beating a Hebrew, one of his people, and so he struck him. The ability to murder the Egyptian effortlessly demonstrates and reflects his training in fighting. Moses thought he could get away with it, but the murder was exposed. Moses' reaction to the mistreatment of the Hebrews by the Egyptians was about to cost him more than he could ever imagine. In the New American Commentary, Stuart says, "Here is God at work in a way that Moses surely did

²⁶ Acts 7:22.

not recognize at the time, just as we can almost never understand how our own miseries and emergencies, at the time we are experiencing them, might end up leading to blessing.”²⁷ When the murder was exposed, Moses became a refugee in the land of Midian. There, he was prepared to become a redemptive leader who would redeem the Hebrews as God prearranged. But before he became the leader he needed to be for God’s purpose, the next phase of Moses’ training was forty years in the desert of Midian.

The redemptive leadership development and growth process takes time. It took Moses forty years in the wilderness. During the forty years in the wilderness, Moses was humbled. Only then did the Lord approach Moses with an offer to go and redeem the Hebrews. At this stage in his life, Moses was mature and understood the spiritual reasons and principles behind the redemption of the Hebrews. Later on in the narrative of the Pentateuch, we see the leadership of Moses characterized, first and foremost, by servant-hood; he is called the servant of the Lord. Secondly, he is called the most humble man upon the face of the earth.²⁸ The Lord transformed him in the crucible of life during the wilderness experience to become a true servant of the Lord.

In the school of failure and crisis in the wilderness, Moses grew in character, and the principles behind his competency were refined. In Egypt, Moses used his abilities to fight for the Hebrews. Because he was personally loyal to the Hebrews, he was quick to fight injustice and wrongdoing on the behalf of this brothers and sisters. In Midian he

²⁷ D. K. Stuart, *Exodus*, NAC (Nashville, TN: Broadman, 2006), 2:96-97.

²⁸ Numbers 12:3.

delivered the seven daughters of Reuel, not because they belonged to his tribe, but because, at this developmental stage in his life, “he was generous and helpful to people he hardly knew, acting from principle rather than merely from personal loyalty; and he did not ask for a personal reward for what he had done.”²⁹ This shows that God was developing him as a deliverer, a spiritual and physical leader for Israel.

In Exodus 3:1-3, a supernatural encounter took place during Moses’ wilderness time, which moved him to another level of leadership stage on his journey to become a redemptive leader. Moses encountered a demonstrative supernatural event where “the fire burns the bush, but the bush does not get burnt:” a fire theophany. This special appearance was transformational and ushered Moses through a divine call to deliver the children of Israel from Egypt. Moses, a runaway refugee, was about to turn into a liberator. In the light of his knowledge of the royal court in Egypt, of how Pharaoh was not disposed to taking orders from anybody, and in the hopeless conditions of the Israelites, Moses was concerned that Pharaoh would not take the orders given to him by the Lord. He attempted to evade his calling (Exodus 4:10-13). While it might seem that Moses’ reaction was right in relation to his first attempt to help the Hebrews, this time the Lord had already prepared him beyond his own abilities. W. Janzen writes, “Moses would never be able to accomplish his task. He is not expected to rely on himself, however, but to act as God’s empowered agent.”³⁰ At this stage, Moses perceived that

²⁹ Stuart, *Exodus*, 99; Exodus 2:15-19.

³⁰ W. Janzen, “Exodus,” in *Believers Church Bible Commentary* (Waterloo, ON: Herald Press, 2000), 62.

his learned skills and abilities were not enough for mission of his life. It was going to take the miracles and the grace of God to redeem the children of Israel.

In the process of failure and suffering in the wilderness, Moses learned that the deliverance of Israel was no longer about his abilities. Moses, as a leader trained by the Lord, was now ready to attribute this success story to the Lord's doing in his life. By cooperating with the Lord, he accomplished the deliverance of Israel from Egyptian slavery.³¹ Moses kept telling the people to remember that the accomplished deliverance of Israel was brought about by the Lord: "Then Moses said to the people, 'Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place. No leavened bread shall be eaten.'"³² Moses had finally realized that it was no longer about his abilities, but the work of God's grace. At this point, he had truly become a redemptive leader who was shaped by sufferings and by encounter with God at the burning bush.

Although Moses led the children of Israel out of Egypt, Pharaoh repented that he had allowed them to go so "he took six hundred chosen chariots, and all the chariots of Egypt, ... and he pursued after the children of Israel."³³ Pharaoh and his army overtook the Israelites just as they reached the Red Sea, and they people became "sore afraid." They could not go forward and it looked as though they would be captured and returned to Egypt or perhaps be killed. So they complained to Moses and said, "Because

³¹ Exodus 7-13.

³² Exodus 13:3.

³³ Exodus 14:7.

there were no graves in Egypt, hast thou taken us away to die in the wilderness?

Wherefore hast thou dealt with us, to carry us forth out of Egypt?"³⁴ Moses, still trusting

in the Lord, said unto the people, "Fear ye not, stand still, and see the salvation of the

Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye

shall see them again no more forever. The Lord shall fight for you, and ye shall hold your

peace."³⁵ At this point, Moses could recognize that it is the Lord fighting for His people.

The Lord then instructed Moses to go forward. God told him to stretch out his hand over

the sea and divide it. It is recorded in the book of Exodus that a strong east wind blew

upon the sea that night and divided the waters, enabling the Israelites to cross over on

dry land. The Egyptian army tried to follow, but the waters closed in upon them.

Pharaoh and his warriors were completely destroyed in the Red Sea. The fifteenth

chapter of Exodus contains a song of deliverance sung by Moses and the Israelites.

Some of the opening words are, "The Lord is my strength and song, and he is become

my salvation."³⁶ This "song" of Moses is predominantly one of salvation and deliverance.

Moses had learned that strength and salvation belong to the Lord and do not come

because of his own skills or natural abilities.

Even after they left Egypt, Moses continued to demonstrate his redemptive

leadership values when his leadership was doubted and challenged by Miriam and

³⁴ Exodus 14:11.

³⁵ Exodus 14:13-14.

³⁶ Exodus 15:2.

Aaron.³⁷ In this passage, God validates Moses' leadership position. Such commendation, by God, of any leader's position could lead to an exalted state of the mind or attitude; however, Moses is referred to as a meek person. The Bible says, "Now the man Moses was very meek, more than all people who were on the face of the earth."³⁸ His dependence on God resulted in a gentle leader who was self-aware and knew his own dark-side, and who understood his need for God's help. Through his struggles and failure he had deeply examined his leadership and had grown during his crisis moments. He achieved significant growth, and God was using him to transform lives by being gracious rather than judgmental.

In Numbers 12, we examine Moses' redemptive attitude during a gracious intercession for Miriam and Aaron. Moses contends with God over the punishment dealt out to Miriam because of their challenge to his leadership. Moses was not only able to depend on God in his leadership, but he was also willing to leave his reputation and authority to pray for those who disrespect his leadership. Rather than wielding his authority to gain control of and overcome his oppositions and threats to his leadership, Moses trusted God as the source of his leadership and calling, not the choices of men. Moses, at this stage of his leadership, understood how benefit can come out of ugly circumstances. As a redemptive leader, Moses was kind and forgiving to Miriam and Aaron.

³⁷ Numbers 12.

³⁸ Numbers 12:3.

Moving forward to the end of Moses' life and the continuity of his leadership, we note that his successor Joshua was directly impacted by Moses' leadership. God's words to Joshua in Joshua 1:5 indicate that God would be with Joshua just as he was with Moses. Moses had trained Joshua in the paradigm of the servant leader, to be dependent on God when leading his people. Joshua, just like Moses in the progressive history of Israel, is mentored into the model of redemptive leadership as demonstrated by a spirit of servanthood and humility. Redemptive leaders leave an impact on the people they lead.

The researcher contemplates the history of Rwanda, a nation that has encountered ethnic conflicts for many years between the Tutsi and Hutu people. The church of Rwanda needs leaders like Moses, leaders who have been transformed through their crisis moments and who have developed principles and a character which authorize them to provide leadership, not based on their personal loyalties, but on the principle of doing what is right while being supported by God's strength. Considering the story of Rwanda as described in chapter one, the writer believes there is potential at Africa New Life Ministries and in Rwanda to cultivate values as demonstrated in the Redemptive Leadership Concept.

In this redemptive story of Moses, we find other key qualities of a redemptive leader from Moses' life:

1. The hard circumstances of a redemptive leader do not determine his/her destiny, because God is their deliverance.

2. In the crucible of life and wilderness experiences, redemptive leaders grow in character and get refined in their leadership.
3. Redemptive leaders are generous and helpful to everybody, including people they hardly know; they act from principle instead of personal loyalty or for personal reward and benefit.
4. Redemptive leaders must have a personal encounter with their God; the encounter transforms and ushers them into a divine call.
5. Redemptive leaders understand that success is not within their human abilities or strategies, but instead achieved through God's empowerment of grace.
6. Redemptive leaders know that strength and salvation are not as a result of skill or natural abilities, but of a God who performs miracles.

Esther

Esther was a young Jewish girl who became the queen of the Persian Empire. Through special providence from God, she was raised to this position to prevent the annihilation of the Jewish people who lived in exile under the rule of the Persians during the period between first and second returns to Jerusalem. Esther's history is an inspiring story of a woman who models the concept of redemptive leadership. She was born as an ordinary girl, but God prepared her for an extraordinary task of redeeming the Jewish people who were living under the rule of the Persian Empire. The Persian Empire ruled all the way from India to Turkey and to Ethiopia.

In Esther 2:5-7, the Bible says:

Now there was a Jew in Susa the citadel whose name was Mordecai, the son of Jair, son of Shimei, son of Kish, a Benjaminite, who had been carried away from Jerusalem among the captives carried away with Jeconiah king of Judah, whom Nebuchadnezzar king of Babylon had carried away. He was bringing up Hadassah, that is Esther, the daughter of his uncle, for she had neither father nor mother. The young woman had a beautiful figure and was lovely to look at, and when her father and her mother died, Mordecai took her as his own daughter.

Esther's life mirrors the lives of many young women in Rwanda, who are beautiful and intelligent but have been raised as orphans from a very young age, due to the genocide of the Tutsi people that took place in Rwanda in 1994. Esther lost her parents as a young girl and was raised by her male cousin, Mordecai. It is a terrible experience for a child to lose parents and can alter that child's life for many years. She did not only suffer from losing her parents, but she also was a refugee since, during that time, Israel was under the rule of another country. A combination of being raised as a refugee and an orphan can have traumatic effects on anyone's life. Esther had to deal with the struggles of losing parents, the public significance of physical beauty, and the second-rate place of a woman within the culture of those days. However, God used these circumstances to divinely prepare her as a vessel of redemption for the Jewish people.

Esther was exposed to pain, evil, and abandonment that could potentially roughen her, but she grew up to become compassionate and a remarkable redeemer of the Jewish people from a possible genocide. The writer imagines she must have struggled, like any other person living as a minority in their new community. Eugene F. Roop, in his commentary on Esther, agrees with the researcher that "Esther actually

struggled with problems facing minority and/or subordinate persons or groups living in many times and cultures.”³⁹ In the crisis moments of her life, she developed more than physical beauty: “Her attractiveness, however, is not merely physical. She possessed a character that endeared her to all she met [Esther 2:9, 15]. She is modest [Esther 2:15], dutiful [Esther 2:10], intelligent [Esther 4:11], courageous and, above all, devout [Esther 4:16,”⁴⁰ Esther was a transformed leader who served beyond and above her natural competency of being beautiful.

Esther found herself called to a life she knew nothing about, the life of beauty contests. The entire business of a beauty contest and the life in the courts of the king must have been unfamiliar territory for Esther, but she was courageous. The Lord prepared her to serve in future unfamiliar settings through the experiences she had undergone in her life. Redemptive leaders find themselves trying to do and accomplish things they have never done before. Redemptive leaders learn to be flexible and adapt to new territories in life.

Esther was so stunningly beautiful that she won the king’s favor through the beauty contest held in the land of the Medians. She was selected to become the queen of Persia. It is possible the king observed in her more than just external beauty. In Esther, who was beautiful, there was also intelligence, integrity, and courage. Noble men are attracted to women beyond just their beauty, but also to the qualities of

³⁹ E. F. Roop, “Ruth, Jonah, Esther,” in *Believers Church Bible Commentary* (Scottsdale, PA: Herald Press, 2002), 160–161.

⁴⁰ C. D. Jones, “Exploring Esther: Serving the Unseen God,” in *Exploring the Bible Commentary* (Leominster, UK: Day One, 2005), 14.

excellence embedded in their inner life. It is apparent that Esther did not allow the fact that she was an orphan to determine the future outcome of her life. Redemptive leaders learn to overcome their past circumstances and difficulties to embrace the purposes of God in their lives. Redemptive leaders carry with them an overcoming attitude and mentality.

Even after Esther became the queen, she continued to depend on the inner qualities of her beauty that were instilled in her during the painful growth process. She continued to be respectful and humble, although her social position had changed significantly. Many people whose lives change dramatically, who rise in affluence and influence, may lack motivation and a desire to continue in ministry for the Lord or to associate with people below their new class in society, but Esther did not lose herself. She seems to have had an inner understanding of why the Lord had placed her in such a powerful position. She was not only concerned about the affairs of the courts of the King, but also the needs of the vulnerable refugees who shared a similar past.

Haman plotted against the Jews, the people of Mordecai, because he wanted to destroy them.⁴¹ Haman must have done something to win the heart of the king and was honored whenever he went, by everybody apart from one Jewish man: Mordecai. Mordecai and the Jews disliked the pride of Haman and did not honor the proud official. Haman determined to avenge this slight by killing Mordecai and all the Jews. He was

⁴¹ Esther 3.

crafty enough to obtain the king's signature to decree the extermination of the race he hated.

Mordecai sent a copy of the edict to Esther, informing her of the plot, but also reminded her why she was in the king's court at such a time: "For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?"⁴² Esther asks Mordecai to go and fast and pray, together with all the Jews, and agrees that she will take on the task, trusting and putting faith in the God of heaven to help her. The task was not easy; no one was allowed to come to the king's inner court without an invitation by the king. Esther could have thought of the difficulties in the way, considering her position, but she chose to be courageous again, not faint-hearted, and she went forward to the king without an invitation. M. Breneman says, "At this moment Esther's life purpose was at stake. God had guided in her being chosen queen. In the biblical perspective election is for service, not just for one's own benefit. Being the liberator of her people was more important than being the queen of Persia."⁴³

Esther knew she had been called and prepared by the King of Kings to serve in this position of redemption. Strange ways of providence had led Esther, the lowly and simple-hearted maiden, into the palace of great Xerxes to be his queen. However, there was a divine purpose the Lord had prepared her for through the things she suffered as a

⁴² Esther 4:14.

⁴³ M. Breneman, *Ezra, Nehemiah, Esther*, NAC (Nashville, TN: Broadman, 1993), 337.

young orphaned girl. Esther rose to the call of duty. She was even willing to risk her life to the point of death. The best thing redemptive leaders can do is to give up their lives for others. The way to redeem others is to sacrifice your life. As a result, Esther saved the life of Mordecai and stopped the planned genocide of the Jewish people by a courageous act of defending the unpopular Jews to the king.

Thirty years after Esther's accomplishments saved the Jewish people, Nehemiah rebuilt the walls of Jerusalem and restored the city. This would not have happened without the intervention of a redemptive leader like Queen Esther, who was willing to risk her life for the lives of God's people. Esther's courageous act of redeeming the Jewish nation saved the lineage from which the Messiah of the world was to come. Esther paved a way for the coming of Jesus Christ. Esther's narrative is a very interesting story of how God prepares redemptive leaders through tests, hardships, and other crisis moments in their lives.

In this story, we find other key qualities of a redemptive leader from Esther's life:

1. Esther was open to listening and taking counsel from her cousin Mordecai, even though Esther was now a queen. Redemptive leaders listen to those they are called to serve and request input for suggestions and consideration.
2. Redemptive leaders overcome fear, which is exactly what Esther did by coming to the King without being summoned. This could have resulted in her death or loss of her position in the kingdom. Redemptive leaders depend upon God, through prayer, to take major steps towards their calling.

3. Redemptive leaders do not depend on their skills, position, and competencies, but on the Lord. She called the Jewish people to fast and pray for her for three days, while she also fasted. Redemptive leaders pray, fast, and seek God's intervention in crisis moments. A redemptive leader must be a person of prayer and faith in God.
4. Redemptive leaders are patient, waiting on God's timing. They do not rush, but wait in prayer for God to work in their circumstances before they can take on a redemptive quest.
5. Redemptive leaders stand in the gap for others' salvation (Ezekiel 22:30).

Paul

Paul was a great man, a man who had all it takes to be a natural leader. John Pollock, a famous biographer, writes about him; "Paul outstripped his contemporaries. He was a powerful mind, which could have led to a seat on the Sanhedrim, the hall of polished stones and made him a ruler of the Jews."⁴⁴ Based on his association and education, he was a capable man. He was born a Roman citizen in Tarsus of Cilicia, raised in the regions of Cilicia and Syria. Roman citizenship in his days was a special status.⁴⁵

In the book of Philippians, Paul describes his Jewish heritage in detail: "I myself have reason for confidence in the flesh: circumcised on the eighth day, of the people of

⁴⁴ John Pollock, *Apostle – A Life of Paul* (Colorado Springs, CO: David C. Cook, 2012), 19.

⁴⁵ Acts 16:37; 22: 26-28; 25:10-27.

Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.”⁴⁶ Paul claims to be a Hebrew of the Hebrews, meaning he is a proper Jew, an Israelite, and a true descendent of Abraham.⁴⁷ Paul clearly states the educational achievements he acquired at the feet of Gamaliel, that he was trained in the strict manner of the law of the Jewish people, and that he was zealous for God.⁴⁸ Paul was advanced in Judaism beyond anyone of his age group in the study of the Jewish law. His designation as a “Pharisee” is a proof of his claim that he was educated in Jerusalem’s advanced School of Gamaliel. He declared before Agrippa that he had lived as a strict religious Pharisee.⁴⁹ In Acts 23:6, he claims before the Sanhedrin to be “a Pharisee, a son of Pharisee.”

The Pauline Epistles clearly demonstrate both his competency in the Jewish law and his secular education. His writings echo a brilliant mind and the excellent practice of a highly trained lawyer. The readers of Pauline writings appreciate his quality of writing. Jerome O’Connor writes, “The quality of Paul’s secular education is manifest not only in his command of Greek, but in the way in which he organized the content of his letters...His mastery of the figures of style, and the rhetorical structure of his letters, can only have been the fruit of serious study and long practice.”⁵⁰ Paul was a competent

⁴⁶ Philippians 3:4-6.

⁴⁷ Romans 11:1; 2 Corinthians 11:22.

⁴⁸ Acts 22:3.

⁴⁹ Acts 26:5.

⁵⁰ Jerome, M. O’Connor, *Paul: His Story* (New York, NY: Oxford, 2004), 5.

person both in religion and secular association with the Roman Empire, as a Roman citizen.

Paul was on his way to Damascus when the Lord decided to shift him in his developmental process of leadership growth. Paul himself claims to have been persecuting the church with intent to destroy it.⁵¹ F. W. Farrar writes about Paul's pride: "Pride—the pride of system, the pride of nature, the rank pride of the self-styled theologian, the exclusive national Pharisaic pride in which he had been trained— forbade him to examine seriously whether he might not after all be in the wrong."⁵² However, he came to a turning point on his way to Damascus when he was confronted by the risen Christ in dazzling glory, straight from heaven. Paul was stuck to the ground, blinded by the intensity of a heavenly light. The risen Christ selected him to become an instrument to carry the name of Jesus before the Gentiles and Kings and the children of Israel.⁵³ The researcher believes that Paul realized almost immediately the extent of the damage he caused the church, primarily in Jerusalem, and this event began a transformational process in his life. The list of his offenses included the stoning of Stephen and other arrests, imprisonments, tortures, and even deaths.

At this stage in the redemptive plan of God, Paul himself was about to suffer for the same church he persecuted, and much of that suffering helped him to know Christ better. Paul says he embraced difficulty, "that I may know Him and may share His

⁵¹ Galatians 1:13.

⁵² F. W. Farrar, *The Life and Work of St. Paul* (New York, NY: E. P. Dutton & Company, 1902), 181.

⁵³ Acts 9:15.

sufferings, become like Him in death.”⁵⁴ Whatever Paul had ever counted to be profit, he now counted loss for the sake of knowing Christ, but knowing Christ came with a big price. Paul left behind his pride in his own abilities and education, for the sake of growing to serve Jesus. He was many times lonely for the gospel and he drank his own cup of merciless persecution; he was himself stoned, hated, and starved for the sake of ministry.

After Paul encountered the Lord on his way to Damascus, the Lord led him into a desert. Paul might have experienced moments of loneliness, but those moments away from the crowd were used by the Holy Spirit to instruct him in the true ways of the Lord. Paul was competent in the Scriptures, but now he was guided by the Holy Spirit and found new truth. He now could see that Jesus was the promised Messiah and he challenged others to follow Jesus. His road map to becoming a redemptive leader started to unfold. Paul claims,

When him who had set me apart before I was born, and who called me by his grace, was pleased to reveal his Son to me, in order that I might preach Him among the Gentiles, I did not immediately consult with anyone; nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned again to Damascus.⁵⁵

In the school of Gamaliel, in Jerusalem, Paul was taught things born out of the mindset of mortal man but, while in the desert, he was taught about God by the Holy Spirit. The Holy Spirit taught Paul the meaning of grace and the reward of grace according to the love of Jesus Christ for the lost world.

⁵⁴ Philippians 3:10.

⁵⁵ Galatians 1:15-17.

In the secret place of loneliness, Paul became a scholar and the teacher of grace, as revealed in his epistles. After having been trained in the school of loneliness in the desert, Paul's next stage of growth took him to even a harder time of practical preparation in the school of suffering. When it comes to suffering for Christ, it was not an academic subject or a theoretical matter to Paul; it was participatory learning for him. Paul did go through the experience of suffering. Once, he was afflicted with thirty-nine lashes, three times he was beaten with rods, and once he was stoned and left to die. Paul suffered shipwreck three times, and faced drowning in the sea for a night and a day. The Jews wanted to kill him and pursued him across the Roman Empire. He was also betrayed by false brethren.⁵⁶ Nevertheless, Paul delighted in his weakness, insults, hardships, persecutions, and calamities. He claimed to have derived his strength in those things, which were generally meant to make him weak.⁵⁷ Paul did not complain about his sufferings. Rather, he focused on the inner understanding of them. This explains why Paul could endure so much suffering and still maintain peace and a positive attitude. Paul understood that his sufferings had a redemptive purpose. He wrote,

For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ. If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer. And our hope for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.⁵⁸

⁵⁶ 2 Corinthians 11:28.

⁵⁷ 2 Corinthians 12:10.

⁵⁸ 2 Corinthians 5-7.

Paul treats the subject of suffering as a process of transformation that produces a better position for him and those he serves.

Paul understood that suffering purifies him of selfishness and unites him to the redemptive work of Christ. As a result, Paul became was not only a transformed leader, but also a redemptive leader, whom the Lord used to carry the Gospel of redemption from sin and bondage. He ministered redemption to the Jews and to the entire known world of the Gentiles of his day. Paul became a great leader because his leadership development progressed beyond the skills and principles he had learned from the school of Gamaliel in Jerusalem. He allowed God, through the pain, sufferings, and crisis moments of his life, to build his character and to make him into a redemptive leader.

The researcher believes that crisis moments unleash a leader's potential; crisis moments in the life of a leader can be used by God produce great leaders. Paul is an example of a leader who encountered great crisis moments throughout nearly his entire leadership journey. Paul endured such difficulties in Asia that he nearly despaired of life. But Paul not only triumphed over his trials; out of them came great stories that are still helping others experience victory.⁵⁹ This is what it means to be a redemptive leader.

We can find other key qualities of a redemptive leader from examining Paul's life:

1. Redemptive leaders are capable; their confidence is neither in abilities nor their background. They account it all loss for the sake of knowing Christ.

⁵⁹ 2 Corinthians 1:8-11.

2. Redemptive leaders embrace difficulty and loneliness from the crowd, and those dark moments help them to find new truth.
3. New truth helps Redemptive leaders to understand that leadership is not an academic subject or theoretical matter, but leadership is developing through an experience in sharing the suffering of Christ.
4. While others are weakened in hardships and persecutions, Redemptive leaders derive their strength from the same. Redemptive leaders endure suffering and they maintain peace and a positive attitude, even when they are uncomfortable.
5. Redemptive leaders treat the subject of suffering as a process of transformation that purifies the leader from selfishness, uniting them to the redemptive work of Christ, where their potential is unleashed.

Peter

The Apostle Peter was one of the earliest followers of Jesus Christ. He was an ordinary man, without the desired education of his day. At the time Jesus called Peter to follow him, Peter was a competent fisherman who participated in a profitable fishing business, in partnership with fellows like James and John.⁶⁰ Although Peter was uneducated, he was a talented and natural born leader. Peter demonstrated his natural leadership abilities by being the spokesman for the twelve apostles.⁶¹ More

⁶⁰ Luke 5:10.

⁶¹ Matthew 15:15, 18:21, 19:27; Mark 11:21; Luke 8:45; John 6:68, 13:13:6-9, 36

outstandingly, he was the first among the apostles to confess that Jesus Christ was the Son of the living God. Peter had no formal education but, in his best spiritual moments, he would quickly and divinely understand spiritual truth.

Peter was a passionate, dynamic, spontaneous and, at times, zealous man. However, for all his strengths and competencies, he failed many times in his life. In spite of all these failures, the Lord chose to use those moments of failure to transform Peter's character to exactly fit a new name Christ had given him: *Cephas* (Aramaic) or Peter (Greek), which means the "rock."⁶² On several occasions, Peter showed his spontaneity. For example, on one occasion, he left a boat to walk on water with Jesus. But he got confident in his own abilities; he took his eyes off Jesus and began to sink.⁶³ Right there, during that moment of crisis, the Lord had the opportunity to correct him.

When Jesus shared about His soon-coming death, it was Peter who took Jesus aside to rebuke Him for expressing a defenseless death.⁶⁴ Peter's natural abilities to speak and act quickly sometimes got him into trouble. When a detachment of soldiers, with its commander and some Jewish officials, came to arrest Jesus, it was Peter who struck the high priest's servant, Malchus, cutting off his right ear in order to protect Jesus against his enemies and death.⁶⁵ The worst moment in Peter's life was when he boasted that he would never forsake Christ the Lord, even though everyone else did.

⁶² John 1:40-42.

⁶³ Matthew 14:28-30.

⁶⁴ Matthew 16:22.

⁶⁵ John 18:10.

Not long after he said this, he denied Jesus three times, swearing he never knew the Lord. The story of Peter's denial of Jesus must have been well known by many; it was a shameful experience. This story is recorded in all four Gospels: Matthew 26:69-74, Mark 14:66-72, Luke 22:55-62, and John 18:15-18, 25-27.

Although Peter's denial was based on fear of death or imprisonment, in many ways the Lord was preparing him for future imprisonment and possible death for the sake of the Kingdom, and for his role as a key leader in the early Church. Jesus had warned Peter about his failure during the hour of His Passion. We might be surprised that Jesus would permit Peter to fail by denying him three times. Jesus had the power to strengthen Peter during this temptation, but let him fail. The Lord knew of the coming temptation, and He allowed it for the higher goal of equipping Peter to strengthen the brethren, that is the Church, and to become the pillar of the new Church.⁶⁶ Jesus was equipping Peter to learn to bear with the weak, and learn a lesson that would strengthen his brothers. Peter had high moments and many low moments in his life, but it seems likely that he learned more about himself in those low moments.

In the book of Acts, Peter emerges as a transformed leader after an encounter with the resurrected Christ.⁶⁷ As the leader of God's flock, he led the new Church not from his strength and natural competencies, but from his dependency on the Lord's strength. His effectiveness as a leader is evident in his anointed, charismatic, conviction of his beliefs, and the results of his preaching on the day of Pentecost, when an influx of

⁶⁶ Luke 22:32.

⁶⁷ John 21:17.

about 3,000 new believers were added to the new Church on a single day.⁶⁸ Later on, Peter healed a lame beggar and preached boldly before the Sanhedrin.⁶⁹ He was arrested, beaten, and threatened, but he did not stop preaching. His earlier failure experiences had prepared him for his new commission for the Lord Jesus Christ.

In Acts 10: 24-48, Peter's transformational leadership was unlocked when he was summoned to the home of a Roman centurion, Cornelius, to share the Gospel. There, he led the prominent Gentile and his family to Christ. God used their receiving of the infilling of the Holy Spirit to transform the future of the Church by showing Peter that the mission of the Church went beyond the Jews to the Samaritans and the Gentiles. This became another divinely ordered crisis moment for Peter's continued growth, and the Lord used it to open new doors for ministry to the Gentiles.

Later on, Peter experienced more growing pains, especially since the fact that his call to the Gentiles was not his choice. Naturally, as a Jew, Peter would not choose to take the Gospel to the Gentiles. A related incident took place during his visit to Antioch, where he enjoyed fellowship with Gentiles until some legalistic Jews arrived. Peter tried to please them by retreating from the Gentile brothers and sisters in Christ. The Apostle Paul saw his insincerity and confronted Peter to his face.⁷⁰ Growth in the life of a leader can be painful, and the process of growth does not end with just one or two events in the life of a leader. It is often a continued process, which leads to more

⁶⁸ Acts 2.

⁶⁹ Acts 3; Acts 4.

⁷⁰ Galatians 2:11-14.

refinement and the growth of further redemptive qualities in leadership. Still, the Lord uses the pains and crisis moments in the life of the leader to bring redemption in his life and then to others.

Peter continued to become a great leader. He wrote two epistles, 1 Peter and 2 Peter, between AD 60 and 68. Both of these epistles depict a different Peter from the Peter we saw previously, especial when it comes to his leadership style. In Peter's message to elders he writes with experience, saying:

To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. In the same way, you who are younger, submit yourselves to your elders. All of you, clothe yourselves with humility toward one another, because, 'God opposes the proud but shows favor to the humble.'"⁷¹

In this text, Peter writes from experience and capitalizes on his past experiences to encourage church leaders to be strong when they suffer. He does not only establish the role of elders, but also their sufferings and motivation for their service as inward rather than outward motivations. He emphasizes the posture of servant leadership, implying "as the elder serves." He defines their character and encourages them to be models of humility and service. Then, Peter calls younger leaders to consider the desirable characteristics of the elders he outlined. Peter, now a redemptive leader, is reclaiming his moments of failure to teach the church elders and the next generation of church

⁷¹ | Peter 5: 1-4.

leaders. Peter reclaimed his failures and never wasted past experiences. My mentor, Dr. Rodney L. Cooper, during a doctoral residence of May 16-26, 2012 at Gordon Conwell Seminary, said, “Redemptive Leaders not only unleash men and women to fulfill their calling—they reclaim them and show that even failure is never wasted. Redemptive Leaders model that God does not use you IN SPITE of who you are—He uses you BECAUSE OF WHO YOU ARE.”⁷²

In the story of Peter, we find other key qualities of a redemptive leader from Peter’s life:

1. Following Christ can change an ordinary person into a Redemptive leader, who does extra ordinary things for God and his people.
2. Natural gifting and talent is great, but they are not enough once God has an extraordinary calling for your life.
3. Redemptive leaders understand that our weapons are not carnal; only God fights for them against their enemies.
4. Redemptive leaders embrace shame and failing and learn lessons from it that equip them for a higher mission of their leadership journey, so they can turn around and strengthen the weak.
5. Redemptive leaders learn more about themselves in low moments than high moments of their lives.

⁷² Rodney L. Cooper, (lecture, Gordon-Conwell Theological Seminary, May 16-26, 2011).

6. Failure experiences prepare Redemptive leaders for a new commission for the Lord Jesus Christ and His Church.

The Biblical and theological framework of this thesis project has been demonstrated in the lives of Bible characters, like Jesus, Joseph, Moses, Esther, Paul and Peter. The researcher has examined how these leaders were each unleashed in their calls to leadership triggered by crisis moments in their lives. The crisis moments pushed the leader to growth and into exploits for God. I affirm that crisis moments do provide an opportunity for leaders to undergo a progression of growth beyond natural attributes, skills, and temperament, or makeup of an individual, especially when leaders are willing to learn from the story of their lives and embrace what God is doing.

The researcher believes that there are more examples of Biblical leaders available in the Scriptures on the subject of Redemptive Leadership and how God developed them in the crucible of life. However, the researcher will move ahead to examine elements of redemptive leadership in contemporary literature to review how God continues to develop leaders today.

CHAPTER THREE

LITERATURE REVIEW

In Chapter 2, the theological and Biblical framework for the Redemptive Leadership Concept has been established. The concept absolutely exists within the scriptures and is exemplified in the lives of several leaders written about in the Bible. The researcher has shown that the concept of Redemptive Leadership clearly relates to the developmental process of these Biblical leaders and how it is triggered by moments of crises that are orchestrated by God or by problems that originate within the leader himself due to his fallen human nature. As shown in the Biblical texts, these crisis moments served as transformational moments for the leader, especially when he embraced them in a healthy way. A leader cannot be shielded from pain, sorrow, difficulties, turbulence, down times, or misery. Every leader has trials, but the leader's reaction matters much; one leader will lose heart and quit because of a crisis while another is actually strengthened by it. If the leader can embrace the crisis as God's way of developing him and bringing him into a new stage of his leadership journey, then this mindset will give him emotional stability and hope amidst the crisis moments he must endure.

In the literature review included in this chapter, the writer proposes to examine accessible literature in the discipline of leadership to show that an external focus for leadership is not sufficient and that leaders need to include the internal as well as the external processes, as is done in the redemptive leadership concept. In addition, the

researcher will offer literary support for the element of spirituality necessary for redemptive leadership, provide support for leadership as a progressive process, and validate, with literature, how crisis moments thrust leaders beyond their external competencies to create opportunities for growth in the areas of developing principles and character transformation. It is through this process they become redemptive leaders.

The Failure of an Externally Focused View of Leadership

Leadership growth is a developmental process that continues throughout the life of every leader. Effective leaders never cease to grow themselves; when they cease to grow their organizations also stop growing. In addition, God always stretches the leader to reach for ever higher goals in the mission assigned to him and to his successors. Leaders who do not finish well are leaders who most likely ceased to grow in their leadership journey, by focusing on past accomplishments instead of future development and growth opportunities. Leith Anderson wrote, "Certainly it is appropriate to talk about yesterday, but leaders who finish well must remember tomorrow. One of the worst things a leader can do is retire from the organization after the plan has been completed, the last building constructed, the last mortgage payment made, and the last dream implemented."¹ The above quote is inspiring and challenging at the same time. This level of leadership continuity doesn't come without its challenges and crisis

¹ Leith Anderson, *Leadership That Works* (Minneapolis, MN: Bethany House, 1999), 205.

moments, which open doors of new opportunities in the life of the leader and allow him to create a future for his organization beyond his tenure.

To fully discuss the Redemptive Leadership Concept based on current literature, it is necessary to examine literature that describes the developmental aspect of leadership but may lack some of the redemptive leadership constructs. Much of the earlier literature on leadership focused primarily on “doing” and the quantifiable or measureable aspect of leadership.

Peter G. Northhouse describes the history of different forms of leadership and how they have developed in the past centuries. He has done extensive research on leadership literature and provided an in-depth description and application of various forms of leadership. He says, “There are many ways to finish the sentence, Leadership is...”² The question, “What is leadership?” is a very open question and, according to Northhouse, there are as many answers to it as there are leaders and organizations. This makes it difficult to define leadership in any one specific way. So Northhouse defined six basic ways to categorize the many definitions he found in leadership literature.

1. One category of definitions sees the leader as the focus of the group. This set of definitions puts the leader at the center of the activities of the group and he is the one who embodies the group. The leader, in this definition, actually “is” the group and without him there would be no group.

² Peter G. Northhouse, *Leadership, Theory and Practice*, 6th ed. (Washington, DC: SAGE, 2013), 2.

2. Another set of definitions refer to leadership from a personality perspective.

In this group, those who model certain special traits or characteristics naturally end up in leadership positions because it is those special traits that persuade others to accomplish tasks.

3. A third group of definitions considers leadership as an act or a behavior. This position on leadership is all about the doing and activities that bring change in the group. It is all about what the leader accomplishes and not about his ability to be the leader.

4. Another group of definitions view leadership as the power relationship that happens among the leader and his followers. This belief empowers leaders to be the source of change in others.

5. A fifth definition of leadership is that it is a transformational process that can shift followers to accomplish much more than what might normally be expected of them. The transformation of others is the focus of this idea.

6. Finally, some researchers define leadership as the knowledge and skills needed to be effective; the higher degree of knowledge a leader has or the more skilled he is, the more effective the leadership.³

The writer of this thesis project believes that leadership is much more progressive than these definitions imply and that focusing on the external results of leaders, i.e., how the group he is leading responds to him and what causes their

³ Northouse, *Leadership*, 5-7.

response, does not offer a complete construct for the term “leader.” For example, while the researcher agrees that leaders do sometimes inspire action and change in others, we need to find out the source of their inspiration. It is important to understand the reasons why some leaders have passion, purpose and are able to inspire, while others do not. While a great leader transforms those who follow him, we also need to understand the cause of the transformation in the leader too. Great leaders have to be competent in their leadership positions, but competence alone is not enough, otherwise there are many brilliant scientists, scholars and philosophers who have amazing knowledge and abilities, but their ability to lead is low compared to their IQ. Clearly, there is something more to leadership; there must be some better way to define it than by only focusing on the external competencies of the leader and the results of leadership on others.

Presenting another view of leadership, John Maxwell, who has written many books focusing on leadership, says, “After more than four decades of observing leadership within my family and many years of developing my own leadership potential, I have come to this conclusion: Leadership is influence. That’s it. Nothing more. Nothing less.”⁴ The researcher likes how he summarizes the definition of leadership, but he omits the source of the influence. While not as obvious as the aforementioned categorizations of the term “leadership,” influence is still focused on those who are being lead and not on the leader. The ability to influence may get the leader into a

⁴ John Maxwell, *Developing the Leader Within You* (Grand Rapids, MI: Thomas Nelson, 2005), 1.

position of leadership; however it will not keep him there. If the leader intends to stay influential, he must also grow in the area of character that maintains integrity, otherwise his influence will soon disappear. To consider leadership in the light of influence only begs us to explain why many leaders, who may have been charming on the platform and promoted creative programs, are now out of leadership positions because they really couldn't influence the leaders beneath them.

According to George Barna's research, people have conflated the definition of leadership with important practices or results of leadership. One of the misconceptions is this idea that leadership is influence. Barna says, "To be effective, a leader must have influence. But influence is a product of great leadership; it is synonymous with it. To equate leadership with influence is to set the bar too low and set people up for failure."⁵

There have been major developments in leadership theories and practices, but most of these theories and practices put more emphasis on the performance of the leader and do not include the life of the leader. They emphasize the role of leadership as the external output of the leader, instead of the internal dynamics in the life of the leader that determine the performance of the leader. Leighton Ford notes that "Leadership is first of all not something one does but something one is."⁶ The problem with leadership theories and practices that place prominence on "what leaders do"

⁵ George Barna, *When Leadership Becomes a Struggle You Feel Like a Fish Out of Water* (Brentwood, TN: Integrity, 2002), 5-6.

⁶ Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values and Empowering Change* (Downer Grove IL: IVP, 1993), 38.

instead of “who leaders are” is akin to a musician who starts on a wrong pitch but still hopes to play a good piece as the music continues.

Henry and Richard Blackaby also write, “Certainly leadership involves some specific skill, but ultimately leadership is more about ‘being’ than about ‘doing’.

Leadership is synonymous with personal development. As leaders grow personally, they increase their capacity to lead.”⁷ Leaders must grow beyond external competencies to also develop character internally, in order to become transformational and redemptive leaders whose lives can be used to bring redemption in the lives of young leaders. There is a clear process in any individual’s leadership development.

From the External to the Internal Concept: Redemptive Leadership

In the *Journal of Surgical Research*, Dr. Wiley W. Souba wrote about the topic of the inward journey of leadership and said, “Few individuals reach their full capacity as leaders but not because they lack in technical abilities. Becoming a world class leader involves much more than becoming a more proficient manager or better strategic thinker.”⁸ The writer of this article claims that leadership, at its center, is about the state of the leader’s heart, not just the abilities of his head. Regrettably, most leadership models are about developing external process rather than the internal process. Dr. Souba says this is due to thinking within the leadership community that tends to focus on the visible individuals with talent and to search for measurable achievements or

⁷ Henry Blackaby and Richard Blackaby, *Spiritual Leadership*, (Nashville, TN: Broadman, 2001), 31.

⁸ Wiley W. Souba, *Journal of Surgical Research* 131 (2006): 159.

quantifiable outcomes. As a result, the idea of the inward development of the leader gets overlooked.

The inward growth of a leader is important because it provides higher meaning beyond the financial rewards. Where inward development is overlooked, leaders lack the personal journey of transformation, and this contributes to lack of fulfillment that exists in the work place. Dr. Souba proposes that leaders who develop their inner life are able to help organizations become more effective by first understanding themselves. These are the elements of the Redemptive Leadership Concept at its core.

Redemptive leadership introduces a different paradigm of leadership training that differs from popular models, which promote “how to do leadership” instead of “how to become a leader.” Patrick Chudi Okafor, an African writer from Nigeria, writes about the different ways leaders come into leadership positions: some people inherit leadership; leadership can be entrusted to a leader by peoples’ mandate; others become leaders by the virtue of their role, function or position; while some others assign leadership to themselves. He writes, “Whatever the case, people seem to recognize a good leader when they see one.... The underlying principle is being open and honest to whom you’re leading while positively and continuously walking through the process of becoming one.”⁹ The Redemptive Leadership Concept is a powerful leadership training model because it offers a more dynamic construct to describe this continual nature of becoming a good leader. The Redemptive Leadership Concept shows

⁹ Patrick C. Okafor, *Self-Confrontation, Self-Discovery, Self Authenticity* (Bloomington, IN: AuthorHouse, 2009), 5.

how leaders develop beyond external stages of leadership competencies to internal stages that are critical to leadership growth and creditability.

The Redemptive Leadership Concept is a relatively a new concept among leadership theorists and researchers. The concept has no developed literature for now, but there are various bodies of literature that hold and contain principles of redemptive leadership. According to Drs. Harvey Powers and Rodney Cooper of Gordon-Conwell Theological Seminary, who started the development of the Redemptive Leadership Concept, the Redemptive Leadership Concept refers to the developmental progression of a leader that is triggered by moments of crisis in that leader's life. The authors of the model maintain that great leaders never cease to grow, but continue growing throughout their entire leadership journey. Redemptive leaders, in turn, develop redemptive organizations. As the leader grows, so does the organization he leads. Henry and Richard Blackaby also note that "The greatness of an organization will be directly proportional to the greatness of its leader."¹⁰ Thus, Redemptive leaders develop redemptive organizations.

To describe the stages of growth in the Redemptive Leadership Process, Powers and Cooper have developed the following five stages:

The first stage is the competency stage. This is the basic stage or the gateway to leadership for most people. The competency stage refers to being skilled in a job. Leadership and job skills at this stage are developed through training, educational

¹⁰ Blackaby and Blackaby, *Spiritual Leadership*, 31.

background and other experiences in the leader's upbringing. Most leaders in their early days operate on this level. They tend to have a sense of fulfillment because they execute well and are competent in their processes of strategic planning, vision casting and management. They do a good job branding themselves and the organizations they lead. Primarily, most leadership theories define elements of this stage, as we have shown previously.

The second stage is the principle stage. In this stage, leaders continue to master skills but they also understand the principles and the reasons behind why they do well what they do well. During this stage of leadership development, leaders grow very quickly and their organization tends to expand impressively. Leaders at this stage may also receive recognition for their best practices and innovation in their organization. This is a very exciting stage in the process of leadership and organizational growth, but it can also be dangerous because recognition can sometimes lead to self-satisfaction, which is antagonistic to growth.

The third is the character stage. During this stage, thriving leaders begin to encounter the dark side of their leadership. Those they lead and other people begin to question their leadership; the motivation behind their work gets questioned; they get doubted and sometimes attacked. The worst thing a leader can do in this stage of crisis and challenge is to become defensive and begin working hard to protect his or her established credibility. This is a time to listen well and learn from the crisis instead of returning to the first stage of proving competency. Here, the leader allows God to use

the crisis moments to push him out of the character stage to become a transformational leader.

The fourth is the transformation stage. In this stage the leader has become aware of his or her dark side, which leads him or her to take a deeper self-examination of his leadership and organization. By now, the leader has gone through several stages of growth in the cycle of leadership development, hopefully has responded well in those stages, and now has a new level of openness which leads to new possibilities in the leadership journey. The leader has acquired significant growth and sees how lives can be transformed by past experiences encountered on the journey of leadership. The leader at this stage offers his years of experience to help others in the process of their transformation. The leader can inspire others because he sees potential and not failure. He is not only a visionary leader, but also a leader who creates possibilities and opportunities for others to succeed.

The fifth stage is the redemptive stage. In this stage the leader has undergone many threats in life and can speak like Paul in Romans 8:35-39:

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written, "For your sake we face death all day long; we are considered as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

During this stage in the leader's journey, the leader is comfortable and has learned many lessons by experience. As a result, he is steady in his calling as a leader.

During this stage, the leader is productive and supportive to those who are still behind

him in their leadership journey. The life of the leader carries meaning to those who follow him because he is willing to sacrifice for the sake of redeeming others. The redemption of other leaders becomes the mission of his life. A redemptive leader is used by God to set free those who are in captivity to their past or to their current circumstances, hindering them in their leadership journey and organizational growth. The leader has compassion and love for those struggling in their leadership process; he understands their mistakes, sins, and set-backs, and is willing to help and to support them. At this stage of leadership growth, a redemptive leader is able to see the *imago dei* in the lives of people instead of just sin and failure. Therefore, redemptive leaders can offer forgiveness and channel the lives of other leaders to fulfill their God given potential and destiny in life.¹¹

Literature Support for the Spiritual Element of Redemptive Leadership

Before we focus on the literature that correlates with the growth of a leader as a progressive cycle, the researcher would first like to point out that there is a correlation between the spiritual journey and the redemptive leadership concept, particularly in the character, transformation and redemptive stages. The struggles in the vocational life of the leader are a sign of a quest for more wholeness in the leader's growth process. As we have shown, leadership is more than the external influence or competencies a

¹¹ Harvey Powers and Rodney Cooper (lectures, Gordon-Conwell Theological Seminary, South Hamilton, May 2011).

person has developed, although they are certainly one factor in what makes a leader. Leadership also has a powerful aspect to it because it involves transforming lives. J. Oswald Sanders approached the subject of a leader's influence from a spiritual point of view: "The spiritual leader, however, influences others not by the power of personality alone, but by that personality penetrated, saturated, and empowered by the Holy Spirit's flow through him to others."¹² This begs us to agree that leaders must first experience the transforming power of God in their own lives before they can become a catalyst for the transformation of others. The Redemptive Leadership Concept includes the spiritual side of personal growth that is missing from many leadership constructs. This connection, however, is crucial in leadership development in the opinion of the researcher.

Janet Hagberg replicates the concept of Redemptive Leadership. She believes that many people can become successful in their professions for a period of time, but somewhere along their journey they may start facing a level of struggle and lack of satisfaction. When that happens, she says, "They seek greater fulfillment, more balance or perhaps, something beyond themselves. Quite self-sufficient, they often fail to recognize that the struggle may not be simply vocational but, at its core, spiritual."¹³

Janet Hagberg and Robert Guelich teach that, in the first stages of our spiritual lives, faith manifests itself within prescribed external standards: a church, a spiritual

¹² J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer*, (Chicago, IL: Hovel Audio, 2006), 34.

¹³ Janet O. Hagberg and Robert A. Guelich, *The Critical Journey – Stages in the Life of Faith* (Salem, WI: Sheffield, 2005), viii.

leader, a book and some kind of rules that determine behavior. At this stage, faith is based on the ability to perform—the better one is skilled in performance, the more confidence one has while on the journey. But as one continues, there is a shift into a personal inner transformation that unleashes faith into inner healing stages. Leaders need to understand that, during these moments of shifting from one stage to another, crisis moments are unavoidable. They contain energy that propels leaders to move on to the next stage on the journey. There are no mechanics to move anyone faster through the leadership journey. Hagberg and Guelich say, “The Journey of faith is our personal journey, and movement on the journey is the place of mystery, holy ground. Moving from one stage to another reverences timing.”¹⁴ In other words, these events are things over which we have little control, though God is in charge of the process. The most important thing for the leader is to learn to submit to God in the process of the journey. The researcher of this thesis project believes that there is a connection between Hagberg and Guelich’s stages in the Life of Faith with the Redemptive Leadership Stages.

Henry and Richard Blackaby offer insight to the ways that God develops leaders and the need to develop leaders beyond specific skills only. They say, “Certainly leadership involves some specific skills, but ultimately leadership is more about ‘being’ than ‘doing’.”¹⁵ The internal stages of growth in the life of the leaders move the leader from doing to being. Leaders need to grow into being, because their growth in being will increase their capacity to lead. Henry and Richard Blackaby urge the idea that leadership

¹⁴ Hagberg and Guelich, *Critical Journey*, 15.

¹⁵ Blackaby and Blackaby, *Spiritual Leadership*, 31.

growth is a slow and sometimes a painful process that begins with character growth. They explain, "God will first build a character that is capable of handling such a meaningful assignment."¹⁶ Henry and Richard Blackaby continue, in their book, in chapter three, to make six clear points that connect to the subject of the redemptive leadership in a very powerful way:

1. God builds character through the ordinary experiences and crises of life.
2. Most character building does not occur while one is attending a seminar or taking a course.
3. God uses everyday events, both good and bad, to shape leaders. Often these events are situations that are beyond people's control – events that require people to place their trust in God.
4. Significant character development occurs as God redeems leaders from their mistakes. Through the redemption process, they learn more about themselves and more about God.
5. God uses life's experiences to teach leaders to know themselves well.
6. Wise leaders allow God to make the most out their mistakes. Those who will submit themselves to the leadership development track of the Lord have the potential of growing into leaders God wants them to become.¹⁷

Looking back to Powers and Cooper's work on the stages of Redemptive Leadership, character development is the third stage in the inner developmental

¹⁶ Blackaby and Blackaby, *Spiritual Leadership*, 54.

¹⁷ Blackaby and Blackaby, *Spiritual Leadership*, 54.

process of a leader. Henry and Richard Blackaby's work on the subject of character development in the process of leadership development further supports the research of this thesis project. In addition, we can see from their model of leadership growth that it, too, has a progressive nature. And there are several more models, which also show this crucial element in the nature of leadership growth, as demonstrated in the next section.

Literature Supporting Leadership as a Progressive Process

In the book *The Making of a Leader*, Dr. J. Robert Clinton researched the lives, timelines, and journeys of former great leaders. He gives five stages through which a fully developed leader passes in their leadership growth process. He makes it clear that each leader's timeline is different from that of others, but all them go through a development process that is broken up into developmental phases.

On the same subject of leadership development, Dr. J. Robert Clinton makes a point about growth which supports the Redemptive Leadership Concept: "Developing includes all of the life's processes, not just formal training. Leaders are shaped by deliberate training and by experience.... Leadership training refers to a narrow part of the overall process focusing primarily on learning skills. Leadership development includes this but much more."¹⁸ He moves on to describe the process of leadership development by saying, "God develops a leader over a lifetime. That development is a function of the use of events and people to impress leadership lessons upon a leader ...

¹⁸ Robert J. Clinton, *The Making of a Leader* (Colorado Springs, CO: NavPress, 1988), 25.

All leaders can point to critical incidents in their lives where God taught them something very important.”¹⁹ Just as in the Redemptive Leadership Concept, Robert Clinton says leadership development should go beyond just acquiring skills and competencies. It is a continuous development process and each stage is triggered by a critical incident or a crisis moment in which God teaches a leader some lesson needed for the next leadership responsibility.

Bill George and Peter Sims write from a non-Christian background on how people develop as authentic leaders. The researcher of this thesis project found some concepts of redemptive leadership in their literature. George and Sims conducted an interview with 125 leaders, men and women who appeared to be grounded in their character. These leaders included corporate entrepreneurs, social innovators, politicians and those in the study of leadership. They discovered that these leaders had been significantly shaped by their personal stories. Within their story, each of them found a turning point in their lives: a crucible moment that transformed them into the kind of leaders they are today. All these leaders were capable, gifted people, some more gifted than others, but much of their success is credited to personal inner qualities that were developed within the stories of their lives. George and Sims write that discovering your true North takes a lifetime of commitment and learning. They describe the journey to authentic leadership as a unique journey based in each leader’s unique story and more

¹⁹ Clinton, *Making of a Leader*, 25.

powerful than the skills they possess. Their leadership abilities have been framed by their story; their calling to authentic leadership was found in their story.

George and Sims also emphasized leadership as a life-time journey of growth: “There is no such thing as the instant leader. Your journey to authentic leadership will take you through many peaks and valleys as you encounter the world’s trials, rewards, and seductions.... Maintaining your authenticity along the way may be the greatest challenge you ever face.”²⁰ George and Sims claim that there are three phases on this journey to authentic leadership. The journey to authentic leadership moves through these phases but there are ups and downs in the entire process of growth. Just as in the Redemptive Leadership Concept, each phase leads the leader to another growth level: “each stage of the journey opens up a myriad of opportunities for leadership”²¹

The first phase involves growth in competencies. This growth is gained by means of education and studying, extracurricular activities and early work experience. George and Simms called this phase the “preparation phase.” The second phase they called “the leading phase.” When in this phase of leadership growth, the leader takes on successive roles until they reach their leadership proficiency. The third phase they called the “giving back phase.” Leaders in this phase of growth have normally completed their principal career roles and look for ways to spread their knowledge and wisdom.

²⁰ Bill George and Peter Sims, *True North – Discover Your Authentic Leadership* (San Francisco CA: Jossey – Bass, 2007), 1.

²¹ George and Sims, *True North*, 17.

Rich Lash wrote, in the Ivey Business Journal, on the subject of *Top Leadership: Taking the Inner Journey*. He argues that effective leaders must grow beyond just learning the latest theories or management skills and become transformed by taking the road to inner growth. Rich Lash developed the following stages a leader takes to reach the apex of the inner journey:

1. The Call stage: This stage is about recognizing ones unique capabilities and passions. These unique qualities give a person the legitimacy to lead others.
2. The Preparation stage: In this stage, the leader goes beyond understanding his skill set and uniqueness to grow in the ability to recognize and control emotions. The leader learns to create new habits and then “fixes” the new behaviors or attitudes until they become automatic or reflexive in the leader’s daily responses and lifestyle.
3. The Crossing the Threshold stage: In this stage, the leader crosses out of the comfort zone and learns to step into the unknown. This stage is unique to each leader. Rich Lash says, “Crossing the threshold is all about giving up some part of one’s identity. And always is emotional.”²² During this stage, leaders need help from others who have been on the journey of self-growth. These may be coaches, teachers or friends who are already ahead of the leader in the process of inner growth.

²² Rick Lash, “Top Leadership: Taking the Inner Journey”, *Ivey Business Journal* (May/June 2002): 2.

4. The Road of Trials stage: This stage is the most intense part of the journey.

Leaders are tested on many occasions and each test is progressive. Each test which is passed results in the formation of new behaviors. Rich Lash makes this point clear by saying, “Each task is progressive—each more difficult and demanding than the one before. Successful leaders seek out, or grow progressively into more difficult challenges as their scope and responsibility increase.”²³

5. Facing the Abyss stage: This final stage of the journey of inner growth is about facing a challenge that appears insurmountable. A leader, when he reaches this stage, will not retreat from such a challenge but will face it with confidence. During this stage, the leader grows strong in the areas of courage and forgiveness. For some, this stage may be a time to face a past weakness that a leader has not been able to overcome. These weaknesses may include self doubt, fear of failure, fear of not being heard, or fear of being left out. Successful leaders do not guard against these negative feelings, but face them with courage.

6. Transformation and Return stage: At this stage, the leader returns with an enhanced capacity developed throughout the journey. But, also at this stage, the leader becomes more compassionate and committed to the growth of other leaders, taking on new roles as a mentor or a coach. At this stage,

²³ Lash, “Top Leadership,” 3.

leaders have a better understanding of their value and a strong sense of identity, meaning, and purpose to life. Leadership becomes clearer in their lives and they know what needs to be done and how to do it with a freedom that comes from inside. Leaders at this stage bring a broader perspective to the teams and the organizations they lead. “They have ‘been there’ and they have stories to tell”²⁴

Dr. Wiley W. Souba gives four stages, which also relate well to the Redemptive Leadership Concept. He writes that “Our ability to mature as leaders is rooted in our ability to grow as persons.”²⁵ Souba claims that these four inward practices improve the leader’s effectiveness and, hopefully, the organization they lead. They are intimately linked to one another, continue throughout the life of the leader, and the leader never fully completes them. They are:

1. Construct your life story. The meaning to the leader’s life comes from the uniqueness of the leader’s story, which provides a framework of who the leader is and how he fits into the world. It is also the identity from which leaders lead.
2. Know yourself. Some leaders tend to understand themselves within the function of their education, training, achievements or titles, all of which refer to the leader’s competencies and acquired skills. It is all right to have these external functions of leadership, but they do not provide an internal model

²⁴ Lash, “Top Leadership,” 4.

²⁵ Souba, *Surgical Research*, 160

of “who we are.” The writer maintains that it is vital to exercise leadership from your life’s story. Souba writes, “When you construct your life story, it serves an internal model of “who I was, who I might become” – more precisely my identity.”²⁶

3. Confront your inauthenticity. Authenticity is about struggling against conventional truth and examining life to make sure it is worth living. Society places an emphasis on achievements, appearance and affluence in popular leaders, but this is harmful and has a negative impact on developing trust. Most people are more likely to share ideas and information with leaders they know. People commit themselves to leaders and organizations they know. It is very important for a leader to lead from conviction, instead of seeking popularity based on external appearances or performance.
4. Get in touch with your spirituality. Spirituality provides a point of view from which leaders can answer complex questions in this universe. Souba states that “Spirituality becomes the foundation upon which they (leaders) hammer out their values and ideals; it shapes their character, informs their choices, and crystallizes their commitments.”²⁷

²⁶ Souba, *Surgical Research*, 161.

²⁷ Souba, *Surgical Research*, 163.

Literature Support for Crisis Moment Growth of Redemptive Leaders

As our examination of leadership literature shows, a leader is on a continuous journey that passes through many stages of growth. Next, the researcher will offer additional examples from literature that defend the premise that crisis moments, failures and struggles transform leaders by making meaning out of difficulty. Many times, the transforming power of God is demonstrated in crisis moments. These crisis moments become catalytic moments to help leaders maximize their potential and grow in leadership during the process of moving beyond external competencies to other stages of leadership growth. Leaders should never face crisis moments with shame, fear, or covering up and hiding behind their abilities; they should embrace the crisis moments as God's way to mature them. Crisis moments, when well-embraced as God's moment of training, can become redemptive moments in the particular situation and also facilitate leadership growth in a person.

For example, the founder of Starbucks, Howard Schultz, went through a time when his father lost his job and family health care benefits. Schultz's mother could not go to work because she was seven months pregnant. The family had no money to pay medical or living expenses. Schultz dreamed of one day starting company that would treat workers better and also provide healthcare benefits. This crisis moment in the life of Schultz is precisely connected to the organizational culture and values of Starbucks now. Schultz's leadership was defined by his life story. He credits his story and the crisis

moment in his family as the motivation for creating a successful business that takes care of its workers.²⁸

Dan P. McAdams, a renowned psychologist and researcher, suggests the key to American identity is found in the stories Americans live by. These are stories of suffering which become stories of redemption, whereby suffering is transformed into a positive, and people are moved from pain and danger to redemption. McAdams writes about many stories in his book, but the researcher chooses to highlight Elliot. Elliot was raised fatherless and impoverished, but he claims it was an advantage. He does not maintain that it was good to grow up without a father, but he says, “still the sequence of events and interpretations in his own life story...suggest that his father’s death and poverty his family suffered had redemptive meaning both then and now. Bad things end up making good things happen in the long run.”²⁹

Anthony Sampson, a distinguished British journalist, authored *Mandela – The Authorized Biography*. In the biography he writes about Mandela’s prison experience of about seventeen years. Mandela agrees it was a tragedy to lose the best of his life in prison, but he learned a lot because he had time to think and examine contradictions in himself. Anthony Sampson writes, “It was in jail that he developed the subtler art of politics: how to relate to all kinds of people, how to persuade and cajole, how to turn his warder into his dependents, and how to eventually become master in his own prison.”³⁰

²⁸ George and Sims, *True North*, 3-4.

²⁹ Dan P. McAdams, *The Redemptive Self: The Stories Americans Live By* (New York, NY: Oxford, 2006), 16.

³⁰ Anthony Sampson, *Mandela* (London, UK: Vintage, 2000), xxvi.

Stephen Kinzer writes about Rwanda, my home country and a nation where I serve. He is accurate in his book about Rwanda in 1994; Rwanda was devastated by the most horrifying genocide since the Holocaust. Today, this small, landlocked nation has survived the genocide, promoted reconciliation and law and order, and is experiencing economic growth and social transformation under the leadership of Paul Kagame. How did a young leader who grew up in a refugee camp, with limited formal education and little experience, manage to dream and redevelop such a devastated nation? Kinzer claims the answer is found in both Kagame's own story and his country. He writes, "Both are dramatic and turbulent. They encompass exile, privation, betrayal, defiance, rebellion, sacrifice, war, and apocalyptic violence. Together they explain how such an audaciously radical message has emerged from such an improbable place."³¹

Henry Blackaby says "Events beyond a person's control can have the same effect as failures."³² According to Blackaby, these moments can suppress an aspiring leader or cultivate that leader and empower him to reach greater heights in the future. He claims that, according to a study by Howard Gardner, sixty percent of major British political leaders lost a parent in childhood.³³

Larry Crabb writes about how real change is often found by the people who realistically face difficulties, rather than in those who manage to preserve pleasant

³¹ Stephen Kinzer, *A Thousand Hills—Rwanda's Rebirth and the Man Who Dreamed It*, (Hoboken, NJ: John Wiley, 2008), 7.

³² Blackaby and Blackaby, *Spiritual Leadership*, 39.

³³ Blackaby and Blackaby, *Spiritual Leadership*, 39.

feelings by ignoring the tough times in their lives. An honest look at problems creates struggles that have more hope of leading to deep change than does complacency supported by denial³⁴

Hagberg and Guelich, in their in the book, *The Critical Journey*, write about “the wall.” The wall experience represents crisis moments in the leader’s journey. At the wall, transformation and renewed life takes place when a decision to surrender to God is made. During this time in the journey of faith, a crisis, spiritual boredom, or deep longing can cause perplexity in life. Sometimes a leader can try to scale it, circumvent it, burrow under it, leap over it, or simply ignore it. But the wall remains! The wall is a pivotal moment to surrender and die to self, waiting to be reborn.³⁵

Dr. J. Robert Clinton defines a crisis as “a time of increased pressures due to numerous situations, such as threatened loss of life, property or way of life, ... inner turmoil, sickness, ... persecution, etc.”³⁶ Clinton teaches that these human situations are used by God to test a leader and to teach them dependence upon God. As a result of a crisis, the leaders experience God in a new way. The effect of the crisis provides a landmark in the leaders’ ability to lead others. This is called leadership development and growth in the life of the leader. Christians and leaders react in one of two ways: a crisis drives them deeper into the presence of God, or it drives them away from God. Leaders

³⁴ Larry Crabb, *Inside Out*, (Colorado Springs, CO: NavPress, 2001), 40.

³⁵ Hagberg, and Guelich, *Critical Journey*, 114.

³⁶ Clinton, *Making of a Leader*, 164.

cannot avoid crisis moments that lead to maturity; wise leaders benefit from experience and also benefit from the vicarious learning.³⁷

Rick Warren, in his best-selling book, *The Purpose Driven Life*, says, “God has a purpose behind every problem. He uses circumstances to develop our character. In fact, he depends on circumstances to make us like Jesus more than he depends on our reading the Bible.”³⁸ Warren continues to write that God uses problems to draw people closer to him. During times of fiery trials, we develop profound and intimate experiences of worship. In dark days when the heart is broken, we come to God alone. During these moments of suffering, our prayers become authentic, heartfelt and honest before God.³⁹

Carol H. Richardson shares her personal story of suffering from incapacitating fear. She tried tranquilizers and they never helped her. After suffering for a number of years, she read a book called *Prison to Praise* by Merlin and she got healed. Richardson writes, “There are two things that we need to realize concerning why God permits serious problems. First, from His viewpoint they are not intended to do us harm, only to test us and to show us the glory of God’s light. Second, we are to be shining lights in the midst of this world’s darkness.”⁴⁰

³⁷ Clinton, *Making of a Leader*, 164-167.

³⁸ Rick Warren, *The Purpose Driven Life* (Grand Rapids, MI: Zondervan, 2012), 192.

³⁹ Warren, *Purpose Driven Life*, 193.

⁴⁰ Carol H. Richard, *Why Do We Struggle So?* (Hagerstown, MD: EBED Publications, 1997), 126.

Thomas Moore, in *The Dark Nights of the Soul*, writes about the Night Sea Journey, which is a classic story of the night journey of the Biblical tale of Jonah. He says this story is a metaphor for our own dark nights when, just like Jonah in the fish, we are trapped in a mood or by external circumstances and can do little but sit and wait for liberation. During these crisis moments, darkness is natural, one of the life processes. While in the darkness, although you may not sense where you are going, you may sense that something is incubating in you or that you're being prepared for life. He continues to say that, in the dark night, something of your make-up comes to an end: your ego, your self, your creativeness, your meaning. In the darkness is the key to your source, the larger soul that makes your soul who you are and that holds the secrets of existence. The dark night contains both your pain and the deliverance.⁴¹

Larry Crabb writes, "Counselors and spiritual directors must not diagnose depression too quickly and prescribe medication or therapy. Seasons of personal suffering are opportunities for God to do His deepest work."⁴² He challenges us to think about the three hours of darkness when Jesus was on the cross. Jesus cried in search for God, but it seemed as if God was nowhere to be seen. God said nothing in these moments of darkness to Jesus, but it was during these moments that God was in his son's suffering, reconciling the world to Himself.⁴³ Elsewhere, Crabb writes on darkness

⁴¹ Thomas Moore, *Dark Nights of the Soul* (New York, NY: Penguin Group, 2004), 3-12.

⁴² Larry Crabb, *Shattered Dreams: God's Unexpected Pathway to Joy* (Colorado Springs, CO: WaterBook 2001), 158.

⁴³ Crabb, *Shattered Dreams*, 158-159.

before the light. From his journal he said, "Suffering comes before laughter, the pain of birth precedes the wonder of new life, and questions must be asked before confidence develops. Disillusionment is the soul in which hope grows."⁴⁴

Wayne Cordeiro writes on the subject of how power is perfected in weakness by quoting 2 Corinthians 12:9-10, "But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong." He then gives a short review of how God's choicest saints, down through the centuries, suffered from various weaknesses and how the weaknesses perfected them. Examples from this section are:

1. Mother Teresa (1910-1997) dealt with feelings of being abandoned by God, yet God used her to carry hope to thousands of the poorest of the poor in Calcutta, India.
2. William Cowper (1731-1800) was a son of clergyman who lost his mother before he was six years old. He was sent to boarding school, where he was terrorized and belittled by hateful classmates. Nevertheless, God used him to write and sing hymns that filled churches with hope and faith.

⁴⁴ Larry Crabb, *Moving Through Your Problems Toward Finding God* (Grand Rapids, MI: Zondervan, 1993), 153.

3. Charles Haddon Spurgeon (1834-1892) was a great preacher, yet he fought a lifetime battle with depression. He was anxious about the tremendous responsibility of being accountable before God for the souls of so many.
4. Abraham Lincoln, a great American president, experienced agonies of doubt and depression.
5. Martin Luther King Jr., a great champion of civil rights movement, lived a life marked by turbulence and struggles, suffered from depression, and depended on sleeping pills until they could not work for him anymore.

These saints had problems, but God never let them alone. Even in the valley of shadow of death, God was with them.⁴⁵

Redemptive Leadership in Rwanda

The practice of the Redemptive Leadership Concept will cast light on an alternative understanding for leaders within Africa New Life Ministries and Christian organizations in Rwanda, and help them develop their leadership beyond the external outputs to the internal dynamics of leadership. Leaders need to develop internal dynamics of leadership in the areas of principles and character in order to grow into transformational and redemptive leaders.

The nation of Rwanda has undergone various crisis moments and, as a result, many church leaders in Rwanda are struggling due to the past horrors of the genocide.

⁴⁵ Wayne Cordeiro, *Leading on Empty—Refilling Your Tank and Renewing Your Passion* (Minneapolis, MN: Bethany House, 2009), 43-49.

Training in the Redemptive Leadership Concept can help leaders in Rwanda capitalize on those past moments and rise up beyond the dead bones, into a new redemptive lifestyle. It can help them ascend from the nightmares caused by the trauma of the genocide to dreaming dreams of God that create transformation in the church and the nation.

I strongly believe that no other of form of leadership has the power and principles to bring hope to the Rwandan church and the nation in a more efficient way, within the context of the history of Rwanda as narrated in the first chapter of this project. The findings of this study might provide a conceptual model by positing that certain values in redemptive leadership work well in developing leaders in within Africa New Life Ministries and the nation of Rwanda.

The researcher intends to develop a generation of leaders at Africa New Life Ministries and in Rwanda who are redemptive in their leadership. These will be leaders who embrace the challenges of Rwanda and Africa in general and use them to grow the internal dynamics of their leadership. Instead of being downtrodden by their past, they can be transformed by their crisis moments and strengthened to lead others into moments of transformation and redemption.

Based on the researcher's theological framework and the literature review, the researcher establishes that the Redemptive Leadership Concept is an applicable leadership development model within the ministry of Africa New Life in Rwanda. It is applicable because of the unique story and history of the nation of Rwanda. Redemptive leadership proves that the story of horrors in Rwanda can be redeemable, and this

redemption can be realized throughout the ministries and organizations led by redemptive leaders.

Conclusion

The researcher has done a careful investigation of the theological and biblical framework of the redemptive leadership. He has demonstrated the developmental progression of a leader that is triggered by crisis moments as exemplified in the lives of a few selected leaders in the Old Testament and the New Testament. The researcher has also provided evidence from selected literature that provides significant support for the proposed hypothesis, based on accessible literature in the discipline of leadership. He has shown that an external focus for leadership is not sufficient and that leaders need to include the internal as well as the external processes, which define a leader in the Redemptive Leadership Concept. Therefore, the writer believes that the Redemptive Leadership Concept will enhance the preparation of leaders within Africa New Life Ministries in Rwanda.

The researcher hopes that the leaders of Africa New Life Ministries, and of Rwanda in general, can see their lives in the light of these Biblical stories and the other literature, learning from these examples on their leadership journey. The writer hopes that when Africa New Life Ministries' leaders and other leaders in Rwanda, who struggle in the real life crisis of our nation's past, should not despair or be angry with God because life did not work out as they had hoped. The leaders need to look beyond the

tragedies and failures Rwandans encountered and see the exceptional work of God's grace in their developmental process and, thus, become transformational leaders!

To further examine this hypothesis, the writer will focus the next chapter on developing a curriculum that trains leaders in the Redemptive Leadership Concept, and will also employ a pretest and posttest to determine the current leadership practices and the knowledge of the participants on the subject of leadership and their understanding and readiness to integrate the Redemptive Leadership Concept into their roles in Africa New Life Ministries in Rwanda.

CHAPTER FOUR

PROJECT DESIGN

The researcher intends to introduce the Redemptive Leadership Concept to the senior staff members of Africa New Life Ministries and New Life Bible Church, who are the participants in this training. The researcher hopes that a pretest, a posttest and semi-structured interview confirm that training in the Redemptive Leadership growth process will help the participants to take advantage of the crisis moments in their lives as opportunities for leadership development. The goal of this project is to answer the thesis question: Will the Redemptive Leadership Concept enhance preparation of leaders for organizational development and effectiveness beyond competencies to redemptive leadership, within the ministry of Africa New Life Ministries in Rwanda? Can a curriculum in Redemptive Leadership be valuable in training effective organizational leaders within Africa New Life Ministries in Rwanda?

The researcher, first of all, hypothesizes that the participants will integrate the Redemptive Leadership Concept within their leadership growth process and utilize the concept within the development of the organization as a whole. Second, he believes that they will understand the phases of growth, how they are triggered by crisis moments in their lives, and the development of their own redemptive stories.

The researcher will engage a mixed method to tackle the thesis question, utilizing qualitative and quantitative methods to determine the current leadership practices, the knowledge of the participants on the subject of leadership, and also to

determine the understanding and readiness of participants to integrate the Redemptive Leadership Concept into their leadership and organizational development processes.

The mixed method will allow the researcher to investigate the research question from more than one investigative perspective. A mixed methodology will offer the insight of qualitative research and the compelling prognostic power of quantitative research. The researcher believes that this approach will be more comprehensive than attacking the question from only one point of view.

Likert Scale Tools (Quantitative Tools)

The quantitative tool used to measure the thesis question will be a psychometric using Likert scale tools to provide the measure of increase in knowledge of and attitude towards integrating the Redemptive Leadership Concept within the leaders of Africa New Life Ministries and New Life Bible Church. Two tools will be utilized: a pretest consisting of 19 questions and a posttest consisting of 28 questions, both of which will be answered anonymously. The questions will be formulated with 5-point Likert scale answers (1=strongly agree, 2=agree, 3=neutral, 4=disagree 5=strongly disagree). The overall format of the tool will be explained to the participants.

The researcher chose the Likert scale because it will result in data that can be utilized in the future. The Likert scale is good at measuring attitudes and opinions and can easily tap into the cognitive faculty of the participants. This format will easily give the participants an opportunity to express how much they agree or disagree with the

topic of the Redemptive Leadership Concept and the associated teachings on leadership.

The setting in which the tests will be taken will be informal, to create an atmosphere where the participants will be comfortable to participate freely without pressure. The participants will be timed on the pretest and posttest. Each test will take between 10 - 15 minutes to complete. The pretest will be administered before the training seminar, while the posttest will be administered after the training seminar. The posttest will be an extended test developed partly from the pretest. The posttest will be taken by the same participants, in order to measure the effectiveness of the Redemptive Leadership Training Concept, the increase in understanding of the participants. and their readiness to integrate the concept in their work and lives. An ID will be assigned to each participant, purely for the purpose of matching tests done by the same individuals. This will help the researcher to get accurate results from the tests by getting rid of the extra variability that can be introduced by not knowing the pairs.

Semi-Structured Interview (Qualitative Tool)

This method will allow the participants—in their own words—to give their perspectives regarding any changes that the leadership training seminar might have brought about. Whereas the pretest-posttest assessments provide quantitative data regarding attitudes and knowledge, this interview gives the participants more flexibility to be able to respond in any way that they want. The narrative data allows participants to nuance their responses to questions in a way that is not possible with the

quantitative tools. This interview also makes it easier to ask more complex questions. In many instances, a response cannot be adequately answered by checking off a particular category.

Seminar Materials Design

The project will be designed to introduce the concept of Redemptive Leadership by training via a three-day seminar, with lessons largely developed out the theological framework and the literature review of this project. The lessons will be presented in a PowerPoint format combined with short lectures that encourage discussion and interaction. Participants will have an opportunity to write and share their story, in order to learn about various crisis moments in their lives and how these crisis moments shaped their lives and leadership.

The seminar lectures will start by helping participants develop their definition of leadership. This will be followed by the trainer, who is also the researcher, presenting the various forms of leadership as developed through various centuries. The researcher will explain the difference between the Redemptive Leadership Concept and other forms of leadership training and the effectiveness of the concept. Every participant will be required to write and present a personal life story of highs and lows in his life journey and lessons learned during those moments.

To develop an effective Redemptive Leadership Concept curriculum, it must contain a way to unveil “crisis” periods, or periods of challenges, that formed the life of the leader. Therefore, the curriculum will draw resources both from theological and

non-theological literature on the crisis moments in the lives of leaders. Special attention will be given to the development of the leader's formation of the inner life and character, the stages of becoming a redemptive leader, and any impediments that hinder such development in the leader's journey. The curriculum will also cover the role of crisis moments in the leader's growth. Various topics will be covered in relationship to leadership and organizational development.

With the proposal well-defined, researched and validated, these discoveries will be integrated into the leadership training and practices of Africa New Life Ministries and New Life Bible Church. The researcher hopes that the curriculum developed will be used within the ministries of Africa New Life and the churches in Rwanda to train effective leaders who can maximize the Redemptive Leadership Concept to spur leader growth and organizational effectiveness.

Project Planning Phase

The participants designated for this study will be limited to the senior, full-time staff of Africa New Life Ministries and the pastoral staff of New Life Bible Church in Kigali, Rwanda. New Life Bible Church-Kigali was selected because it is the main church within all the churches of Africa New Life Ministries. The researcher would like to present a concise description of each individual, his or her leadership role, and experiences.

1. Fred Isaac Katagwa, Executive Director, Senior Associate Pastor, Senior Staff

Team: Pastor Fred is thirty-seven years old, has been married for seven years

to Annet Kyomugisha, has two children, and has served on staff at Africa New Life Ministries since July of 2001. Pastor Fred earned his Masters of Pastoral Studies, Ministry Management from Multnomah University, and his Bachelor of Education from Makerere University, Kampala. Before joining Africa New Life Ministries' staff, Pastor Fred served as a high school teacher, social worker and youth pastor at Gaba Community Church, Kampala. Fred is responsible for overseeing all the operations of Africa New Life. He oversees all educational institutions of the organization. He provides leadership and pastoral work to New Life Bible Church. Fred also serves on our Senior Staff team and Board of Directors.

2. Eugene Mugisha, Programs and Administration Director, Senior Staff Team:

Eugene is forty-eight years old, has been married for fifteen years to Rose Mulihira, has two children, and has served on staff at Africa New Life Ministries since January of 2010. Eugene earned his Masters of Business Administration from Makerere University, Kampala. His father, Mr. Leonidas Munyampita, loved and pursued an education for his children. Before joining Africa New Life Ministries' staff, Eugene served as Operations Coordinator, Malaria Consortium, Kampala, and as Programs Coordinator, World Vision, Uganda. Eugene is responsible for overseeing program development, monitoring and evaluation. He oversees the finance department as well. Eugene also serves on our Senior Staff team and Board of Directors.

3. **Rwakageyo G. Francis, Sponsorship Facilitator and Community Pastor, Senior Staff Team:** Francis is thirty-four years old, has been married for five years to Musabirema Florence, has two children, and has served on staff at Africa New Life Ministries since May of 2007. Francis earned his Bachelor of Business Administration from the School of Finance and Banking, Kigali, Rwanda. While at the university, Francis was a member of the Student's Council and served the Council as Head of its Human Resource Department. As Sponsorship Facilitator, Francis is responsible for overseeing three sponsorship projects of Africa New Life Ministry—Rwanda College Students, Vocational Training, and Dream Boys (former street boys). As Community Pastor, Francis oversees small groups at New Life Bible Church as well as all the Church's community outreaches. Francis also serves on our Senior Staff team.
4. **Mukazayire Specioza, Regional Sponsorship Manager, Kigali and Bugesera Project, Senior Staff Team:** Specioza is thirty-four years old, has been married for two years to Dusabe George, has a son, and has served on staff at Africa New Life Ministries since December of 2001. Specioza earned her Masters in Leadership from Oklahoma Christian University (USA). Specioza attributes her success to her mum, who has always cherished and set examples for the spirit of helping others. She is responsible for overseeing child sponsorship teams in two projects: Kigali and Bugesera. Specioza also serves on our Senior Staff team.

5. Ndemezo Augustine, Sponsorship Manager, Senior Staff Team: Augustine is thirty-four years old, has been married for four years to Kobusingye Jackie, has two children, and has served on staff at Africa New Life Ministries since April of 2011. Augustine earned his Masters of Organizational Leaders from Uganda Christian University (UCU). Before joining Africa New Life Ministries' staff, Augustine served as Program Coordinator and Assistant Sponsorship Director, World Vision, Uganda and Africa Children's Mission (ACM). His role was to oversee program, sponsorship and child development. Augustine is responsible for overseeing Africa New Life Ministries' entire sponsorship program. He oversees the regional teams in charge of various community project teams. Augustine also serves on our Senior Staff team.
6. Kibarama Rebecca, Regional Sponsorship Manager, Kayonza, Senior Staff Team: Rebecca is thirty-nine years old, has been married for six years to Musisi Bob Charles, has two children, and has served on staff at Africa New Life Ministries since April of 2002. Rebecca earned her Bachelors degree in Public Administration from Butare University, Rwanda; she has a Masters in Business Administration from Mt. Kenya University, Kigali. Rebecca's childhood was tough as an orphan, a reason she finds it all the more relevant for her to work hard and help needy children here in Rwanda. Rebecca is responsible for overseeing all correspondences between sponsored children and their sponsors, ensures proper communication and channels all communication to and from sponsorship offices, and provides a supervisory

role to the project coordinators and also carries on sponsorship audits.

Rebecca also serves on our Senior Staff team.

7. Nsonga Damalie Kayigwa, Management Accountant, Senior Staff Team:

Damalie is twenty-nine years old, has been married for four years to Kayigwa Timothy, has two children, and has served on staff at Africa New Life Ministry since August of 2010. Damalie earned her Bachelor of Arts in Entrepreneurship and Business Administration from Makerere University, Kampala. Damalie attributes her success to her knowing Jesus Christ in childhood and to quality education. Before joining Africa New Life Ministries' staff, Damalie served as a Customer Advisor, Barclays Bank Uganda, Limited; and Accounts Assistant at Africa Renewal Ministries, Kampala. Damalie is responsible for overseeing Africa New Life Ministries' Consolidated Accounts. She oversees the payroll and the staff savings scheme, Budget Variance Reports (Management Reports), and Wire Summaries and Cheque Registers. Damalie also serves on our Senior Staff team.

8. Karamuzi Johnson, Human Resources Manager, Executive Assistant, Senior Staff Team: Johnson is thirty-three years old, has been married for eight years to Akakikunda Rosette, has three children, and has served on staff at Africa New Life Ministries since December of 2013. Johnson earned his Masters of Arts in Organizational Leadership and Management from Uganda Christian University. Johnson attributes the desire to change the history around his family as the motivation for his hard work and continuous

improvement in life. Before joining Africa New Life Ministries' staff, Johnson served as Headmaster, Cornerstone Leadership Academy, Rwanda, and earlier on, as Administrator, Cornerstone Leadership Academy, Uganda, and has been a visiting lecturer at Mt. Kenya University, Kigali Campus. Johnson is responsible for guiding and managing the overall human resource services and programs. He oversees all educational institutions of the organization. He provides personal support to the Executive Director and works in educational oversight. Johnson also serves on our Senior Staff team.

9. John Africa, Principal, New Life Christian School: Africa New Life Ministries' main school, Senior Staff Team: John is thirty-five years old, has been married for one year to Mbabazi Teddy, has one child, and has served on staff at Africa New Life Ministries since January of 2007. John earned his Masters of Arts in Education from Mount Kenya University. John has a Bachelor of Education degree from Makerere University, Kampala, Uganda. John attributes his success to the supportive family in which he was raised. Before joining Africa New Life Ministries' staff, John served as Headmaster, Temple High School, Kampala, and earlier on, as Headmaster, Bright Light Academy, Kigali, Rwanda. John is responsible for overseeing the day-to-day operations of the school. John oversees sixty-eight teaching staff and twenty-nine non-teaching staff at New Life Christian Academy. John also serves on our Senior Staff team.

10. Benjamin Oyeye, Administrative Coordinator, Senior Staff Team: Ben is fifty-seven, has been married for sixteen years to Donatilla Nyiramisago, has five children, and has served on staff at Africa New Life Ministries since August of 2007. Ben attributes his success to godly grandmother, who influenced his life with prayers and showed him the significance of life in Christ at the tender age of seven. Ben earned his Bachelor' in Bible Theology from East Africa School of Theology, Nairobi–Kenya. Ben is responsible for the Administrative Coordination of Africa New Life Ministries. Ben provides technical advice on administrative documents, composes correspondence, proofreads projects, and offers technical support on computer use to staff. He manages supplies for office staff and ensures sustainability. Benjamin also serves on our Senior Staff team.
11. Batumbya Emmanuel, Special Projects Manager, Senior Staff Team: Emma is thirty-six, has been married for eight years to Busingye Loice, has one son, and has served on staff at Africa New Life Ministries since January of 2014. Emma earned his Bachelor of Arts in Education from Makerere University, Kampala–Uganda. Emma returned to join the team at Africa New Life Ministries after a space of two years off, having served for seven years before as ANLM Operations Director. Emma is responsible for the Special Projects of Africa New Life Ministries, overseeing Special Projects and Maintenance Need. Emma also serves on our Senior Staff team.

12. Kabanda Richard, Child-Sponsorship Coordinator, Senior Staff Team: Richard is twenty-nine, single, and has served on staff at Africa New Life Ministries since August of 2012. Richard earned his Bachelor of Science Degree in Food and Technology from the National University of Rwanda, Butare. Richard is responsible for Coordinating the Staff and Programs of Africa New Life Ministries child sponsorship in the Kigali Community, facilitating staff, offering counseling to sponsored children and to parents, teaching the word of God, and doing home visits. Richard also serves on our Senior Staff team.
13. Kitaka Ida, Tutoring Coordinator, Senior Staff Team: Ida is thirty-eight, a single parent, and has three children. Ida has served on staff at Africa New Life Ministries since July of 2011. Ida earned her Bachelor of Arts Degree in Social Work and Social Administration from the Uganda Christian University, Mukono–Uganda. Ida attributes her passion for work to her past and the nature of her work—that is, working with people. Her adopted “parents” loved her so much and she didn’t even know they were not her biological parents. When she later learned that these were not her biological parents, she was in high school. She couldn’t believe the “parents” were telling her the truth. Even though her parents are very well-to-do people from the royal family of Buganda, she still feels the love for her adopted “parents” as far stronger than that for her biological parents. This special love she got reflected the true Christian spirit that drives her the most to love people—especially children! Before Ida joined African New Life Ministries, she taught

English and headed the department of English in High School and she worked as a headmistress for six years and taught at an International School (the Green Hills Academy). Ida is responsible for Coordinating Dream Boys (former street kids, age 6 to 13), recruiting and mentoring, tutoring (especially in the English Language), counseling, teaching them the Word of God, implementing their placement into formal schools, doing follow-up with them, and and doing home visits. Ida also serves on our Senior Staff team.

14. Gashumba Charles, Child-Sponsorship Coordinator, Senior Staff Team:

Charles is thirty-four; is married to Josephine Mukamunana, and together they have one child. Charles has served on staff at Africa New Life Ministries since August of 2007. Charles earned his Bachelor of Arts degree in Education from the University of Rwanda, College of Education. Charles is responsible for Coordinating the Staff and Programs of Africa New Life Ministries child sponsorship in Kayonza Community, facilitating staff, offering counseling to sponsored children and to parents, teaching the word of God, and doing home visits. Charles also serves on our Senior Staff team.

15. Akakikunda Rosette Karamuzi, Esther Home Program Facilitator, Senior Staff

Team: Rosette is thirty-five years old, has been married for eight years to Johnson Karamuzi, has three children, and has served on staff at Africa New Life Ministries since August of 2012. Rosette earned her Masters of Arts in Organizational Leadership and Management from Uganda Christian University, Mukono. She holds a BA in Education from Makerere University,

Kampala, Uganda. Rosette attributes the conscious awareness of her service to God and accountability to Him as the motivation to her hard work and continuous improvement in life. Before joining Africa New Life Ministries' staff, Rosette served as Teacher and Senior Woman in charge of girls, Cornerstone Leadership Academy, Rwanda. Rosette is responsible for facilitating the New Life program for young college women, code-named Esther and Hadatha. She does mentoring as well as offering one-on-one counseling to the young women; offering leadership training to the girls; managing the program budget and welfare of the girls; taking care of their tuition, healthcare and food; as well as guiding them in their academic performances and grades. Rosette also serves on our Senior Staff team.

16. Karemera Frank, School Administrator, Senior Staff Team: Frank is thirty-four; is married to Jannet Muberarugo, and together they have one child. Frank has served on staff at Africa New Life Ministries since January of 2013. Frank earned his Bachelor of Arts degree in Education from the University of Rwanda, College of Education. Frank attributes his role as an educator and, therefore, a life-transformer, as the motivation for his hard work and continuous improvement in life. Frank is responsible for financial operations of the school; monitoring of all the school projects; managing all non-teaching staff; heading the school disciplinary committee of staff and students; and assuming the role of the Headmaster, in the absence of the latter. Frank also serves on our Senior Staff team.

17. Gahigana Sam, Child-Sponsorship Coordinator and New Life Community

Church Pastor, Senior Staff Team: Sam is thirty-three; has been married for one year to Mutesi Shamimu, and together they have one son. Sam has served on staff at Africa New Life Ministries since August of 2010. Sam earned his Bachelor of Arts degree in Business Administration/Human Resource Management, from the University of Rwanda, College of Business. Sam is responsible for Coordinating the Staff and Programs of Africa New Life Ministries child sponsorship in Kageyo Community, facilitating staff, offering counseling to sponsored children and to parents, teaching the word of God, and doing home visits. Sam further leads a congregation made out of the community of his sponsorship area. Sam also serves on our Senior Staff team.

18. Karwanyi Fred, Child-Development Officer, Senior Staff Team: Fred is thirty-one, has been married for a year and four months to Jovia Nyirangazari, and they have one child. Fred has served on staff at Africa New Life Ministries since January of 2012. Fred earned his Bachelor of Arts degree in Development Economics from the National University of Rwanda, Butare. Fred associates his motivation for hard work with his desire to achieve results. Fred is responsible for registering needy children into sponsorship; facilitating their communication with sponsors; and taking care of their tuition, scholastic requirements, healthcare, spiritual transformation,

advocacy, counseling, home-visits and follow-up. Fred also serves on our Senior Staff team.

19. Twahirwa Alex, Child-Development Officer, Senior Staff Team: Alex is thirty-two and single. Alex has served on staff at Africa New Life Ministries since January of 2012. Alex earned his Bachelor of Arts degree in Social Work and Social Administration from Kampala University-Uganda. Alex associates his motivation for hard work with his desire to see things move. His proactive nature in life is related closely to the story of his past, when he had to live a life of a grown-up at early age in order to survive. Alex is responsible for registering needy children into sponsorship; facilitating their communication with sponsors; and taking care of their tuition, scholastic requirements, healthcare, spiritual transformation, advocacy, counseling, home-visits and follow-up. Alex also serves on our Senior Staff team.

20. Nyirarukundo Lyliane, IT Officer, Senior Staff Team: Lyliane is twenty-six and single. Lyliane has served on staff at Africa New Life Ministries since May of 2012. Lyliane earned her Bachelor of Science degree in Engineering/Computer Engineering from the University of Rwanda, College of Science and Technology. Lyliane attributes her motivation for hard work with her love for what she does.

Lyliane is responsible for network Administration, Helpdesk (IT support, software management), and camera-and-security surveillance management. Lyliane also serves on our Senior Staff team.

21. Umurerwa Grace, Child-Sponsorship Coordinator, Senior Staff Team: Grace is thirty-three, is married to Ponsiano Bangi, and together they have one child. Grace has served on staff at Africa New Life Ministries since August of 2008. Grace earned her Bachelor of Arts degree in Social Science from the National University of Rwanda, Butare. Grace is responsible for coordinating the staff and programs of Africa New Life Ministries child sponsorship in Kageyo B Community, facilitating staff, offering counseling to sponsored children and to parents, teaching the word of God, and doing home visits. Grace also serves on our Senior Staff team.
22. Mucunguzi Charles, Deputy Headmaster (in charge of academics), Senior Staff Team: Charles is forty-one; is married to Annet Musimenta, and together they have two children. Charles has served on staff at Africa New Life Ministries since January of 2009. Charles earned his Diploma in Education from Kyambogo University, Kampala, Uganda. Charles attributes his love for excellence as a teacher to a challenge of a woman who ridiculed him as characteristically devoid of the brilliant qualities of a worthy teacher. This, he says, has become his motivation for hard work and continuous improvement in his life. Charles is responsible for the academic timetable of the school, supervision of teachers and weekly teaching, evaluation of schemes of work and teacher performances, drafting examination timetables, and filing of student performance reports. Charles also serves on our Senior Staff team.

23. Esaïe M. Seyeze, Dean of Students (ACT), Senior Staff Team: Esaïe is forty-nine; has been married for 20 years to Margaret Nyirantungane, and together they have six children. Esaïe has served on staff at Africa New Life Ministries since January of 2014. Esaïe earned holds a BA in English from the University of Lubumbashi-DRC; and an MDiv from Asia LIFE University, Daejeon, South Korea. Esaïe attributes his motivation and hard work to the inspiration of big vision and the joy of achieving results within that vision. Before Esaïe joined Africa New Life Ministries, he taught Psychopedagogie and English in a High School, worked as Director of Language Translations at Rwandan Parliament, worked with World Vision International as Church Partnerships Coordinator and later Transformational Development Indicators (TDI) Evaluator, and coordinated the Translation of the NIV notes into Kinyarwanda. Esaïe is responsible for student admissions (advertising and enrolment), student counseling, and he teaches courses. Esaïe also serves on our Senior Staff team.

24. Sarah Twijukye Kateemu, Child-Development Officer, Senior Staff Team: Sarah is thirty-five and single. Sarah has served on staff at Africa New Life Ministries since February of 2014. Sarah earned her Bachelor of Arts degree in Education from Makerere University, Kampala-Uganda. Sarah is responsible for registering needy children into sponsorship; facilitating their communication with sponsors; and taking care of their tuition, scholastic

requirements, healthcare, spiritual transformation, advocacy, counseling, home-visits and follow-up. Sarah also serves on our Senior Staff team.

Project Execution Phase

The senior staff of Africa New Life Ministries and New Life Bible Church will meet at a hotel in Gisenyi near the boarder of Rwanda and Congo to train during a three-day seminar. Transport will be provided from Kigali and the head offices of Africa New Life Ministries. The journey to the retreat center will take 45 minutes to 1 hour. After arrival, everyone will receive a card with an ID assigned for the sole purpose of matching the test pairs done by the same individual. Once the participants get settled into their rooms and are familiar with their new environment, the seminar will begin with prayer and instructions about how to complete the test. The test will be completed in approximately 10-15 minutes. Once the pretest is complete, the researcher will begin teaching the seminar on the topic of the Redemptive Leadership Concept.

After the completion of the seminar on the third day, the posttest will be handed over to the participants and completed in 15 minutes. Each person will be asked to indicate their ID on both tests. The pretest-posttest assessments will provide quantitative data. Then the researcher will complete the seminar by doing a semi-structured interview (the qualitative tool), which will allow the participants, in their own words, to give their perspectives regarding any changes that the leadership training seminar might have brought about. At this stage, the research phase will be done and will be turned in for evaluation and results. In about two week's time, the results will be

communicated to the participants for them to understand their performance and growth, based on the training.

In chapter five, the researcher will examine the results of the implementation phase to conclude if the curriculum developed will be used within the ministries of Africa New Life and the churches in Rwanda to train effective leaders who can maximize the Redemptive Leadership Concept to spur leader growth and organizational effectiveness.

CHAPTER FIVE

PROJECT RESULTS

Methods Used to Measure the Project

In this chapter the researcher will examine and interpret the data and other evidences collected during the research and the training seminar in the leadership redemptive concept, as proposed in chapter four. The compiled data and information will contribute to answering the research questions to tell how it affects the senior leadership of Africa New Life Ministries and New Life Bible Church.

The quantitative tool was used to measure the thesis question, and a sample of the tool is in the appendices (Appendix A, B, C, D, E). A Likert scale tool was used to determine the measure of increase in knowledge and attitude toward integrating the Redemptive Leadership Concept, within the leadership of Africa New Life Ministries and New Life Bible Church. The tool was used in an informal setting that created an atmosphere where the participants could participate freely without pressure. These results were evaluated by Dr. Kayan Lewis, whose resume is attached in appendix E.

Between the 23rd and 26th of November 2014, a leadership training on the Redemptive Leadership concept commenced at a retreat in Gisenyi near the border of Rwanda and Congo. The training was conducted for six hours a day over three days. Twenty-five staff from Africa New Life Ministries (ANLM) attended the training. The trainees included the senior full-time staff of Africa New Life Ministries and the pastoral staff of New Life Bible Church in Kigali, Rwanda.

Redemptive Leadership Model Curriculum

The Redemptive Leadership training focused on presenting the concept of redemptive leadership through the curriculum described in the theological framework and literature review. The outline of the curriculum is described in the appendices (appendix F). The curriculum was presented in a PowerPoint presentation, in order to teach the participants to understand that churches and organizations need leaders who go beyond competencies and skill development to grow the life of the leader. Participants were encouraged to share the stories of their leadership journeys in order to help them understand and measure their developmental process in the model of redemptive leadership based on personal experiences.

Prior to the beginning of the training, participants were informed of the research study. All participants agreed to complete informed consent to be included in the study. The sample informed consent sheet is in the appendices.¹

Senior staff of Africa New Life Ministries and New Life Bible Church met with 25 participants to conduct training on the Redemptive Leadership Concept to determine the answers to the thesis questions, and the project employed a pretest to determine the current leadership practices and the knowledge of the participants on the subject of leadership, as well as a posttest to determine their understanding of the concept and its relationship to leaders and the organizational development process, as well as their

¹ See Appendix D.

readiness to integrate the Redemptive Leadership Model into their daily leadership practice.

The study was designed as a pretest-posttest survey and qualitative interviews.² The pretest survey included 19 questions aimed at determining each participant's knowledge of and agreement with statements about redemptive leadership. The posttest comprised the same 19 questions as the pretest, along with with an additional 14 questions for further examining the participant's agreement with the redemptive leadership model. Questions were rated on a Likert scale, including the options Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

Finally, the researcher, in order to capture the responses to questions that are not easily captured with the quantitative tools, engaged the participants in a semi-structured interview, a qualitative tool.³ The qualitative tools helped the researcher to ask more complex questions that cannot adequately be answered by checking off a particular category.

Statistical Analyses

Descriptive frequencies were run on each survey question at both pretest and posttest. Because of the small sample size, the categories of "Strongly Agree" and "Agree" were collapsed into one category and "Strongly Disagree" and "Disagree" were collapsed into another. Cross-tabulation of each question at pretest and posttest were

² See Appendix C.

³ See Appendix E.

completed, in order to determine whether there was a statistically significant relationship between pretest and posttest using the chi-square test of independence. Analyses were not further examined by demographics due to small sample size and low cell count.

Results of the Quantitative Tool

This study was designed to measure the understanding of how redemptive leadership enhances leader growth and organizational effectiveness beyond competencies by interpreting the role of crisis moments in the life of a leader. The purpose of the analysis is to determine the usefulness of curriculum as an effective tool for training leaders.

Table 1 describes the study sample by demographic characteristics. For continuous demographics, the mean was calculated and two categories were created to describe the characteristics in relation to the mean. For example, the age range for participants was between 30 and 57 years old, with a mean of approximately 36 years. Table 1 shows that over two-thirds of the sample were the mean age and younger, male, have been a born again Christian for 18 years or less, and have been at ANLM for five years or less. Approximately half the sample has been a leader for 14 years or less and has attended leadership training within the last year of the training.

<i>Sample characteristics</i>	N	%
Age groups of the participants		
36 years or younger	17	68
37 years or older	8	32
Gender		
Male	17	68
Female	8	32
Number of years as a leader		
14 years or less	13	52
15 years or more	12	48
Number of years as a born again Christian		
18 years or less	15	60
19 years or more	10	40
Number of years at Africa New Life Ministries		
5 years or less	15	60
6 years or more	10	40
Year of last leadership training attendance		
2014	9	36
2013	10	40
Earlier than 2013	6	24

Table 1. Sample demographics including age, gender, and service at Africa New Life Ministries.

Tables 2-4 describe each survey question and the number and percent of respondents who strongly agreed or agreed with the statement and those who strongly disagreed or disagreed with the statement. Cross-tabulation of pretest and posttest results did not result in any statistically significant relationship based on the chi-square test of independence. This was due to cell counts less than five. Despite the lack of statistical significance, the descriptive frequencies, and the change in percent agreement from pretest to posttest, are explained below.

<i>Survey Question</i>	Pretest n (%)	Posttest n (%)
Q1. It is extremely difficult to share about traumatic events in my life.		
Strongly agree or agree	12 (48)	6 (24)
Strongly disagree or disagree	11 (44)	16 (64)
Q2. Our character is more developed by our challenging circumstances than our bible reading.		
Strongly agree or agree	16 (64)	19 (76)
Strongly disagree or disagree	5 (20)	2 (8)
Q3. Suffering is not always necessary for a leader to grow.		
Strongly agree or agree	13 (52)	7 (28)
Strongly disagree or disagree	11 (44)	13(52)
Q4. Leadership growth is a process, not something that is determined by an event.		
Strongly agree or agree	25 (100)	25 (100)
Strongly disagree or disagree	0 (0)	0 (0)
Q5. Absence of crisis moments doesn't necessarily hinder my leadership growth.		
Strongly agree or agree	15 (60)	14 (56)
Strongly disagree or disagree	6 (24)	10 (40)
Q6. Successful leaders have had a crisis moment in their life that shaped their perspective on life and their leadership.		
Strongly agree or agree	22 (88)	25 (100)
Strongly disagree or disagree	2 (8)	0 (0)
Q7. Seasons of crisis moment can unleash leadership potential		
Strongly agree or agree	17 (68)	25 (100)
Strongly disagree or disagree	3 (12)	0 (0)

Table 2. Results of the Pre-Test/Post-Test Survey on the Redemptive Leadership Model by Topic: Questions 1-7.

<i>Survey Question</i>	Pretest n (%)	Posttest n (%)
Q8. There is a direct relationship between spiritual growth and leadership growth.		
Strongly agree or agree	20 (80)	25 (100)
Strongly disagree or disagree	2 (8)	
Q9. God can use problems and sins that originate within us due to our fallen human nature to develop leadership qualities.		
Strongly agree or agree	20 (80)	25 (100)
Strongly disagree or disagree	1 (4)	0 (0)
Q10. A leader cannot shield himself from pain, sorrow, difficulties, turbulences, downtimes, or misery. This is part of growing even if they are unnatural to man.		
Strongly agree or agree	25 (100)	25 (100)
Strongly disagree or disagree	0 (0)	0 (0)
Q11. Knowledge and skills are needed to be an effective leader more than anything else.		
Strongly agree or agree	20 (80)	36 (9)
Strongly disagree or disagree	1 (4)	11 (44)
Q12. The higher degree of knowledge or the more skilled, the more effective a leader performs.		
Strongly agree or agree	15 (60)	11 (44)
Strongly disagree or disagree	5 (20)	12 (48)
Q13. "Leadership is influence. That's it. Nothing more. Nothing less." Do you agree with this statement?		
Strongly agree or agree	24 (96)	8 (32)
Strongly disagree or disagree	0 (0)	16 (64)
Q14. The performance of a leader is determined by the external output of the leader.		
Strongly agree or agree	16 (64)	3 (12)
Strongly disagree or disagree	5 (20)	21 (84)
Q15. Leadership is more about "being" than about "doing."		
Strongly agree or agree	15 (60)	24 (96)
Strongly disagree or disagree	6 (24)	1 (4)
Q16. Leadership at its center is about the state of the leader's heart, not just the abilities of his head.		
Strongly agree or agree	22 (88)	25 (100)
Strongly disagree or disagree	1 (4.0)	0 (0)
Q17. I know the meaning of the word "redemption."		
Strongly agree or agree	19 (76)	25 (100)
Strongly disagree or disagree	1 (4)	0 (0)

Table 3. Results of the Pre-Test/Post-Test Survey on the Redemptive Leadership Model by Topic: Questions 8-17.

<i>Survey Question</i>	Pretest n (%)	Posttest n (%)
Q18. I struggle to trust God and His word during crisis moments in my life.		
Strongly agree or agree	10 (40)	7 (28)
Strongly disagree or disagree	13 (52)	14 (56)
Q19. I can easily share my trials and feel comfortable sharing my life's story with other people.		
Strongly agree or agree	16 (64)	21 (84)
Strongly disagree or disagree	2 (8)	1 (4)

Table 4. Results of the Pre-Test/Post-Test Survey on the Redemptive Leadership Model by Topic: Questions 18-19.

Examination of Responses by Themes of Leadership Growth and the Role of Crises in the Development of a Leader

Among the 19 questions asked at pre- and posttest, some were developed to determine the effectiveness of training on the redemptive leadership model. Two main themes were examined: the role of crises in life and important components for leadership development and growth with an emphasis on the role of crisis moments. Tables 5-7 present the magnitude and direction of change, as indicated by the percent of agreement between the pre- and the posttest, whether the question attained 50% agreement or more at posttest for positive statements or less than 50% agreement for reverse coded statements. For example, the training was expected to teach participants that crisis moments are necessary for leadership development. It was expected that participants would agree with a statement like "Q6. Successful leaders have had a crisis moment in their life that shaped their perspective on life and their leadership" (i.e. a positive statement) and be less likely to agree with a reverse coded statement like "Q11. Knowledge and skills are needed to be an effective leader more than anything else."

Tables 5-7 present the questions by question type (i.e., positive or reverse coded statements) and by the magnitude and direction of change in agreement between pre- and posttest. It also included examining whether there was 100% agreement at posttest for any of the questions.

<i>Question</i>	<i>Percent change from pre- to posttest (%)</i>	<i>Less than 50% agreement at posttest</i>	<i>50% or more agreement at posttest</i>
Q15. Leadership is more about "being" than about "doing."	+34		Yes
Q7. Seasons of crisis moment can unleash leadership potential	+32		Yes (100%)
Q17. I know the meaning of the word "redemption."	+24		Yes (100%)
Q6. Successful leaders have had a crisis moment in their life that shaped their perspective on life and their leadership.	+22		Yes (100%)
Q16. Leadership at its center is about the state of the leader's heart, not just the abilities of his head.	+22		Yes (100%)
Q8. There is a direct relationship between spiritual growth and leadership growth.	+20		Yes (100%)
Q9. God can use problems and sins that originate within us due to our fallen human nature to develop leadership qualities.	+20		Yes (100%)
Q19. I can easily share my trials and feel comfortable sharing my life's story with other people.	+20		Yes

Table 5. Questions and Responses Related to the Theme of the Role of Crisis Moments for Leadership Growth or Development.

<i>Question</i>	<i>Percent change from pre- to posttest (%)</i>	<i>Less than 50% agreement at posttest</i>	<i>50% or more agreement at posttest</i>
Q2. Our character is more developed by our challenging circumstances than our bible reading.	+12		Yes
Q4. Leadership growth is a process, not something that is determined by an event.	0		Yes (100%)
Q10. A leader cannot shield himself from pain, sorrow, difficulties, turbulences, downtimes, or misery. This is part of growing even if they are unnatural to man.	0		Yes (100%)
Q11. Knowledge and skills are needed to be an effective leader more than anything else.	-71	Yes	
Q13. "Leadership is influence. That's it. Nothing more. Nothing less." Do you agree with this statement?	-64	Yes	
Q14. The performance of a leader is determined by the external output of the leader.	-52	Yes	
Q1. It is extremely difficult to share about traumatic events in my life.	-24	Yes	
Q3. Suffering is not always necessary for a leader to grow.	-24	yes	
Q12. The higher degree of knowledge or the more skilled, the more effective a leader performs.	-16	Yes	

Table 6. Questions and Responses Related to the Theme of the Role of Crisis Moments for Leadership Growth or Development, Cont.

<i>Question</i>	<i>Percent change from pre- to posttest (%)</i>	<i>Less than 50% agreement at posttest</i>	<i>50% or more agreement at posttest</i>
Q5. Absence of crisis moments doesn't necessarily hinder my leadership growth.	-14		Yes
Q18. I struggle to trust God and His word during crisis moments in my life.	-13	Yes	

Table 7. Questions and Responses Related to the Theme of the Role of Crisis Moments for Leadership Growth or Development, Cont.

Eleven questions were worded as positive statements and were hypothesized to have an increase in participant agreement between pretest and posttest as a function of the Redemptive Leadership training. These are the first 11 questions in Table 3. Results are discussed by change in percentage from pretest to posttest and whether the percent agreement at posttest was 50% of the participants or more, for positive statement, or less than 50% agreement at posttest, for reverse coded statements.

The range of percent change from pretest to posttest was an increase of 34 percentage points for question 15: "Leadership is more about 'being' than about 'doing,'" and no change for question 10: "A leader cannot shield himself from pain, sorrow, difficulties, turbulences, downtimes, or misery. This is part of growing even if they are unnatural to man." About half of the questions had a modest increase in percent agreement from pretest to posttest, at about 20 percentage points.

Eight questions had 100% agreement by participants at posttest. Among these, two had no change between pretest and posttest (i.e., 100% agreement at both pretest and posttest). These two were: "Q4. Leadership growth is a process, not something that

is determined by an event,” and “Q10. A leader cannot shield himself from pain, sorrow, difficulties, turbulences, downtimes, or misery. This is part of growing even if they are unnatural to man.” The remaining three questions each had more than 50% of participants who agreed with the statement at posttest.

Eight questions were reverse coded against the intent of the training. It was expected that fewer participants would agree with these statements from pretest to posttest. The range of change in percentage points from pretest to posttest was wider than in the positive worded statements, no question achieved 100% that disagreed at posttest, and one question still had 56% agreement at posttest. These results are explained below.

The reverse coded questions had a larger range change in percentage points than the statements worded for agreement. The largest change in percentage points was a decrease of 71 percentage points from pretest to posttest. Fewer participants at posttest agreed with the statement “Q11. Knowledge and skills are needed to be an effective leader more than anything else.” The smallest change in percent agreement from pretest to posttest (-13%) was for the question “Q18. I struggle to trust God and His word during crisis moments in my life.”

Seven of the eight questions had less than 50% agreement from participants at posttest. The following question had 56% of participants who still agreed at posttest: “Q5. Absence of crisis moments doesn’t necessarily hinder my leadership growth.”

Finally, the researcher, to be able to capture the responses to questions that are not easily captured with the quantitative tools, engaged in a semi-structured interview

qualitative tool.⁴ The qualitative tools helped the researcher to ask more complex questions that cannot be adequately answered by checking off a particular category. The participants were randomly grouped in five groups, namely A to E, to respond to semi-structured questions.

Results from the Semi-Structured Interview Qualitative Tool

Group A

1. Could you describe what types of leadership training you have experienced before attending this seminar?

Leadership trainings that have been attended by Group A members before attending this seminar have basically been competency-and-principle based. Members cite, particularly, such trainings as were held at their place of work, i.e.: Africa New Life Ministries (ANLM), as well as those at their different churches they attend.

At ANLM, especially, the following trainings have been attended: Kibuye Trainings (2006 & 2009): Both leadership trainings at Kibuye aimed at leadership competency in areas such as project management, report writing, monitoring and evaluation, as well as reviewing ANLM vision and core values. Ruhengeri training (2007); Gashora leadership training (2013); and Christian World View of

⁴ See Appendix D.

Education training (2014), emphasized planning, and were all geared towards improving staff skills and competencies in preparation for an ANLM growth campaign. Mending Souls training (2014) introduced some members in Group A to inner healing by engaging various participants in telling their stories. Actually, Mending Souls training was an eye opener for the later Redemptive Leadership training for those who participated in it.

2. How did these other leadership trainings differ from the Redemptive Leadership Concept?

The difference between the Redemptive Leadership Concept and former trainings, according to Group A, included the fact that former trainings were goal-oriented and, as such, were largely linear in nature, involving developing competencies and principles which are merely the first basic stages towards redemptive leadership. The former trainings focused on external characteristics that a leader should achieve, in both organizational and individual growth, whereas the Redemptive Leadership Concept goes beyond external to inner development namely: character development, inner transformation, and redemption.

The group cited also that concept of Redemptive Leadership is more about *being* (which is a process) than *doing* (which is an event) and, in that case, Redemptive Leadership is more concerned with the state of the heart than merely the external output of a leader.

Other trainings, according to the group, were based on principles, as these trainings largely advocated procedures, steps or instructions for achieving goals in programs. Such principles targeted, for example, project development, while the Redemptive Leadership Concept goes as far as tapping into individual past circumstances or crisis moments and unleashing meaningful life from our painful past. In the end, people are redeemed from their own painful experiences by listening to our redemptive (grace) stories.

3. What did you find particularly interesting about the Redemptive Leadership Concept?

According to Group A, every leader has a dark story about their past pain, and these stories can be used to redeem other leaders. One's story cannot be compared to another's story and both stories are redeeming. So every story should be given equal importance. The whole concept of Redemptive Leadership is developed from our personal past crisis moments and this is encouraging because we realize that God uses our past to make us shine, otherwise our biggest worry as leaders is to hide our past instead of telling our stories to redeem others.

The group also observed that Redemptive Leadership redeems people from their painful past memories and suffering and leads them to embrace a positive future in spite of their past, through divine grace provided by Jesus Christ. This concept encourages leaders to forgive and not rehearse their painful pasts, but to only use their past experiences positively, to help others.

4. In what possible ways do you feel that the Redemptive Leadership Concept could help you become a more effective leader from here on forward?

Group members feel that seeing the good in their painful past and telling the stories in a redemptive manner breeds trust, and trust is an essential element in redemptive leadership. Without trust, a leader is bound to lose his/her leadership destiny and influence, however competent and skilled he/she may be.

The group members understand that good leadership involves discipline in their inner journey, because charisma without character is the starting point of a leader's downfall. Once attained, discipline will help a leader become a role model to his/her followers, since leadership is influence.

From the study of the Redemptive Leadership Concept, members realize that the state of their inner being, as leaders, is more fundamental than their output and, at times, than their competencies. This concept will help them mentor and coach other upcoming leaders.

In the Redemptive Leadership Concept, members realize that they need to pay more attention to whatever crucible moments come their way and not be discouraged by them, for such moments turn out to be opportunities and stepping stones into Redemptive Leadership benefits. Along with that, members realize that they would rather learn to pray through such moments and allow God to use them for His redemptive purpose.

5. How useful do you believe the Redemptive Leadership Concept could be within the ministry of Africa New Life and New Life Bible Church?

The group thinks the Redemptive Leadership Concept could be used within Africa New Life Ministries and New Life Bible Church in a number of ways. The past experience of genocide in the country spells the significance and usefulness of Redemptive Leadership Concept in the Church and Ministry, in that the concept fosters inner healing in the life of the leader.

ANLM, which takes care of orphans and vulnerable children and women, could use Redemptive Leadership in helping these children and women embrace their pasts and use those crisis moments for positive self- and community empowerment.

Due to the increase of charismatic leaders with very little character, this concept could be applied at Africa College of Theology (ACT), where leaders of character are being developed.

6. Are there any areas where you believe that some difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept?

The group identifies the following areas where difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept: A leader who has not developed story-telling skills can be misinterpreted by his audience, which can cause loss of trust in him/her as a Christian. Some Redemptive Leadership crisis stories have a legal perspective to

them. If told without wisdom, these can have prison implications and could cause a credibility gap around the person and the organization. A leader may fear to tell his/her story thinking he/she will be sidelined from the job, thus hindering the development of redemptive leadership.

Group B

1. Could you describe what types of leadership training have you experienced before attending this seminar?

According to Group B, leadership trainings experienced by various members in this group focused on transformational leadership, based on Servant Leadership philosophy, and were aimed at changing the person to transform the output in the organization. Others included Management Capacity Building – which places emphasis on competency.

2. How did these other leadership trainings differ from the Redemptive Leadership Concept?

Group B observes that the other leadership trainings differed from Redemptive Leadership Concept in that Redemptive Leadership has been more biblical rather than secular. The previous trainings had been more about influence; but Redemptive Leadership is more about transformation, within a significant process of growth. That is, transformation within a cycle of developing and growing from competency, principle, character, transformation, to the redemptive stage of leadership development.

The group further cites that Redemptive Leadership starts with the leader and then it goes on to transform and redeem others, mostly based on the journey/story of leader from crisis to redemption. In redemptive leadership, we are shaped by our stories.

3. What did you find particularly interesting about the Redemptive Leadership Concept?

What the Group B members found interesting about the Redemptive Leadership Concept includes the following: Crisis moments and challenging circumstances as are very important in our lives to shape our character. The stories of our lives become the wind beneath the wings of our leadership. Furthermore, God is with us in our crises and He uses the horrible moments to take us to the next level and glorify himself in our lives.

Redemptive Leadership was more empowering than most of the past leadership trainings. This concept helps one understand that, after you have been redeemed, you need to redeem others. In spite of the fact that it is biblical, the redemptive concept is amazingly new for Group B members.

Furthermore, it is amazing how God positively uses the circumstances of our lives. Everyone has an opportunity to be redemptive. Everyone's life story can be used to redeem someone else.

4. In what possible ways do you feel that the Redemptive Leadership Concept could help you become a more effective leader from here on forward?

Group B holds that the Redemptive Leadership Concept could help them become more effective leaders henceforth. Every group member concedes that one has got to appreciate the need to know how to lead oneself before one can lead others. This is where one places oneself within the redemptive circle of leadership development. It is where one appreciates crisis, not so much for the pain it inflicts, but for the outcomes of competency, principle, transformation and, eventually, for the redemption it brings along. The impact of the Redemptive Leadership Concept bases more on being (character transformation) than doing leadership (merely result-based).

In this way, Redemptive Leadership Concept will enable Group B, as leaders, examine their inner selves, thus propelling them to re-examine their competencies, character, and principles of leadership. The Redemptive Leadership Concept enabled the group members to draw closer to God and to develop spiritual disciplines. These disciplines helped them to shape their characters. It helped them to embrace their own crisis moments in a positive way.

5. How useful do you believe the Redemptive Leadership Concept could be within the ministry of Africa New Life and New Life Bible Church?

Group B believes the Redemptive Leadership Concept could be useful within Africa New Life Ministries and New Life Bible Church in the following ways: It could help the leaders better appreciate and understand each other by

listening to each other's stories. The concept is spiritually impacting as it could help leaders get a clearer view of their calling based on their stories.

According to the group members, senior leaders of Africa New Life Ministries could touch more lives through the intentional training of younger leaders and supporting such young leaders in their crisis moments. The Redemptive Leadership Concept can lead to better policy development by the Human Resource Office. Career Development in the Redemptive Leadership Concept takes on a different, yet more fruitful, meaning than "leadership skills" as advocated for in the business world. In which case, the word "career" is replaced with the word "ministry."

This leadership concept, according to Group B, is in the position to enable ministry management and church leaders to focus first on *being* in order to do what is right, as this comes as a matter of transformed character. In this way, they benefit the organization spiritually as they make leadership decisions by authentically reflecting on their life processes for positive impact. This concept will help the leaders close the gap among one another and with their followers, through telling their transformational stories. The concept, in the final analysis, will help to positively develop the ministry and the church.

6. Are there any areas where you believe that some difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept?

Group B thinks there are areas where difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept. These include self-conflict to resolve to face the past for what it is worth today. Facing this challenge may take a sacrifice—that is, a certain level of self-denial.

Furthermore, the group holds that Redemptive Leadership Concept may also mean people's stories will be made public. This has its positive and negative impacts. In the negative sense, some people may jump up with misinterpretations and start gossiping. On the other hand, telling past crucible stories may lead to rehearsing grievances and opening up old wounds, since people often interpret things differently.

Some people, according to Group B, may not be ready to tell their stories. While that may be fine and probably normal with a lot of people, with some beginners, especially, that may not seem fair, since they share their stories and others withhold theirs. On the other hand, those who struggle in their lives may be afraid to come out for help. Legal implications may be faced by some people who have criminally-related stories.

Group C

1. Could you describe what types of leadership training have you experienced before attending this seminar?

For Group C, their previous training had very little leadership thrust

before attending this training. They had attended basic seminars on marriage, and on educational training for Christian teachers, to help their students with issues of changing their attitude towards life. Some had a basic understanding of servant leadership as a call for being an example for others to follow. They did not have much to say about their previous training.

2. How did these other leadership trainings differ from the Redemptive Leadership Concept?

Group C finds the concept of Redemptive Leadership more healing, practical, and biblical than most of the trainings attended earlier by the group members. The servant leadership model was more about doing than being.

3. What was found particularly interesting about the Redemptive Leadership Concept?

Group C found that the Redemptive Leadership Concept is a process in the journey of life rather than an event. That is interesting because the highs and lows of a person become paramount in our Redemptive Leadership journey. Whatever the devil intends for evil or bad for a person, God turns around and uses it for good. There are many crisis moments experienced by people; when these are put to use, we have huge supply to turn into effective leadership resources, thus shaping us and our followers to be better people and better leaders.

4. In what possible ways do you feel that the Redemptive Leadership Concept could help you become a more effective leader from here on forward?

Group C members hold that the Redemptive Leadership Concept has the ability to empower them with the ability to know people better, thus reducing suspicion. The redemptive model makes it easy for employees to work together, since they know one another a little more and far better. As leaders, they will be able to identify each other's strengths and weaknesses, hence knowing better how they could help one other.

Redemptive Leadership Concept, according to Group C, will help them make better work-related decisions, as all decisions are now based on all-round Redemptive Leadership development. The concept motivates the group members to learn and grow more. In that regard, it will help for the group members to be mindful of their inner journeys.

The concept, according to the group, presents a model for spiritual maturity to members in different ways, and it would enable them handle issues in a more mature way. According to the group, the training on Redemptive Leadership positively provokes interest, creates empathy, and breaks solid walls for others to identify with. Listeners are often so inspired that they become vulnerable and find it a necessary process to get over their own past pain and be healed. It builds more hope in people. In a nutshell, the concept helps the group members look at character alignment. In other words, they themselves will be able to check and work on their characters.

5. How useful do you believe the Redemptive Leadership Concept could be within the ministry of Africa New Life and New Life Bible Church?

Group C holds that this concept of leadership is useful to New Life Bible Church in that it will lead to spiritual growth through spiritual formation. As a church, it will help the members be more authentic and able to bear the fruit of the spirit. For Africa New Life Ministries, it will help to improve the competency, character formation and Redemptive Leadership development of employees of Africa New Life. Through employees telling their stories, it will help the beneficiaries of the ministry to have hope of a better and changed future with the help of the Holy Spirit.

The concept, according to the group, brings a change in people's mindsets and the way they generally look at life. Redemptive Leadership also strengthens marriages by teaching couples how they can resolve conflict through openness.

6. Are there any areas where you believe that some difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept?

Group C believes that there are problems or difficulties that might be brought on by adopting principles associated with the Redemptive Leadership Concept. They cite: Misconceptions about a person in his or her story telling, which might end up being abused. If the redemptive story is not wisely told, the group holds, it might lead to a number of problems, like suspicion and abuse of other people and their stories.

Group D

1. Could you describe what types of leadership training have you experienced before attending this seminar?

According to Group D, the leadership trainings attended earlier include:

Servant Leadership, which focuses on the service of a leader as opposed to his/her being served. It emphasizes leading by example, walking the talk and doing things as Jesus did; he led by example.

Another example the group cites is the Revolutionary Leadership training. This, according to the group, focuses on a leadership style where a leader changes/turns things around from the usual routine and does them in a different—but better—way. Such leaders have revolutionary ideas that change the people's ways of thinking and their way of looking at things. For example, H.E. President Paul Kagame totally changed the history of Rwanda by emphasizing reconciliation instead of retribution or revenge policy. He has introduced, in his governing, education for all. It is his revolutionary thinking that has brought women empowerment and gender equality to a level surpassing global averages. These changes were either non-existent or considered irrelevant in the past governments that led Rwanda.

There is also mention of Christian Education Leadership. Such leadership brings the aspect of God into all fields of education. In other words, the leader integrates Christianity into the entire system of the institution, from the highest office/level to the lowest.

Finally, the group mentions Transformational Leadership. This type of leadership enhances the motivation, morale, and job performance of followers through a variety of mechanisms, like being a role model, challenging followers to take great ownership of their tasks, and focusing on capacity building.

2. How did these other leadership trainings differ from the Redemptive Leadership Concept?

According to Group D, the Redemptive Leadership Concept has a lot to do with the leader him/herself through his/her own story, in which the leader sees God at work in his/her own life. Using those experiences to lead/redeem others, the leader helps his/her followers see the good even in bad situations.

In this concept, Group D members hold that the leader evolves through crisis moments. So crises are vital opportunity for the leader to grow. As for the other concepts, the group presented the idea that that these focus much more on doing, merely gaining skills (competencies and principles) to achieve development.

For Group D, Redemptive Leadership Concept further develops the entire person: mind, soul and heart; and directs the leader to God's destiny. In this kind of concept, everyone can lead using his own story, which is inspired by the Holy Spirit, contrary to the focus of the other trainings.

3. What was found particularly interesting about the Redemptive Leadership Concept?

Both the leaders and the ones they lead help each other to be redeemed.

Seasons/sufferings/crisis moments are God's opportunities to develop leaders.

God uses great sufferings/crisis moments to build great character, yielding transformation and redemption.

4. In what possible ways do you feel that the Redemptive Leadership Concept could help you become a more effective leader from here on forward?

According to Group D, possible ways the Redemptive Leadership Concept could help group members become more effective leaders includes growing by focusing on being rather than merely doing. Members now seek to develop their leadership skills through working on their characters and endeavoring to have an attitude of always doing what is right, not just doing things because they have to be done.

Group D feels that the Redemptive Leadership Concept changes the attitude of a leader towards crises or failures in the ministry. A leader no longer looks at the crucible of their past as failures or as merely mistakes but as good resources that now help them develop into better people using their stories. There is opportunity in every crisis; there is good in everyone!

The group members believe that Redemptive Leadership Concept could help by guiding them into reflecting on their own lives and stories to see God in the process; so that, instead of complaining to God or shying away from Him, one is using their own story to inspire and encourage others on their journey.

5. How useful do you believe the Redemptive Leadership Concept could be within

the ministry of Africa New Life and New Life Bible Church?

Group D believes the Redemptive Leadership Concept could be useful within Africa New Life Ministries and New Life Bible Church in the following ways: People's stories, if used well, will turn into great material as resources for transforming lives, since the ministry contains people who have gone or are going through similarly challenging situations/circumstances/crisis moments.

Leaders need to get used to opening up to the people they are serving/working with, to sharing their stories, thus testifying and reflecting on how far God has brought them, which can lead to a great spiritual harvest.

If the trained members (leaders) put into practice what they have learned about redemptive leadership, Africa New Life Ministries and New Life Bible Church will be far better places for leadership development, and people will be willing to accept others without bringing out or using each other's pasts against one another. After employees have worked on their inner journeys, there will be no hypocrisy and gossip.

6. Are there any areas where you believe that some difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept?

Group D believes that there are some areas where some problems or difficulties could be brought about by adopting the principles associated with the Redemptive Leadership Concept. Such areas include a situation where people's vulnerability might be used against them and, because of such fears, people

might not be able/willing to speak the truth. If not handled well, some stories, instead of helping to redeem people, can be misinterpreted, thus missing out on the message.

Group E

1. Could you describe what types of leadership training have you experienced before attending this seminar?

The types of Leadership trainings various members of Group E have attended before attending this seminar included Servant Leadership, Shepherd Leadership (which focused on how a shepherd could do his work better), and Mending the Soul. These seminars focused on those who were hurting or had been abused but had recovered. These seminars helped bring out the work of Christ.

Then there are leadership trainings, which included activities like personality tests and examining the roles of a leader. These include Evangelism, which was a course based on biblical principles of how and why evangelism should be done. They also included a course in the Seven Habits of a Highly Effective people. This course included examining how one looks at things. Strategic Planning included understanding the vision of an organization, identifying key result areas, and knowing the people to involve. True Leadership, which reflected on the fact that the greatest tragedy is not death, but a life without purpose. At the International Leadership conference, they they explored

various teachings on character and servant leadership in lives of the Patriarchs (Abraham, Isaac and Jacob), and in the lives of the apostles like Peter and Paul.

2. How did these other leadership trainings differ from the Redemptive Leadership Concept?

According to Group E, the other leadership trainings differed from the Redemptive Leadership Concept in a number of ways. Redemptive Leadership brought in the aspect of leading from our stories while others did not. The Redemptive Leadership Concept also introduces the “inner journey concept,” and the difference between being and doing.

Group E highlighted the fact that a major difference from other trainings is that these others emphasized the action of doing/how to do, instead of being. The group cites character development as a key component of Redemptive Leadership, which focuses on self-awareness of a leader. Redemptive Leadership, according to the group, helped them to reflect on the fact that any circumstance, good or bad, can be used as a stepping stone, and that God works in each and every crisis, thus helping the members to be redemptive leaders.

3. What was found particularly interesting about the Redemptive Leadership Concept?

For Group E, Redemptive Leadership Concept training stands out as interesting in that the stories of weakness shared by other leaders did not leave members helpless, but edified. The group members have learned that one does not have to be a superhero but instead should be authentic. Leadership and

crisis moments gone through have a direct relationship with Redemptive Leadership roles. When one goes through crisis moments, they pay the price and what they go through shapes them to develop interest in ministry. Redemptive Leadership breaks the pride of a leader. It kills the hypocritical attitude in the person, the old self goes out and the new man is celebrated. The leader's heart is exposed. This is because Redemptive Leadership goes to the core of the leader's heart.

4. In what possible ways do you feel that the Redemptive Leadership Concept could help you become a more effective leader from here on forward?

According to Group E, Redemptive Leadership Concept encourages the leaders to identify with others. Redemptive Leadership has a concept of paying a ransom. Do not be discouraged about others because God is working through every person's circumstances. Understanding a story better and using it to redeem others enables one to comfort oneself and others. As a leader, one has got to avoid being judgmental but try to be kind and graceful. This is because Redemptive Leadership enables sinners or other people to be accepted even when they are not good and do not deserve to be loved or accepted.

The Group appreciates also that "You are not alone," as a notion, comes out or is highlighted through the Redemptive Leadership Concept. The leaders are encouraged to share their stories courageously, so they can stop blaming circumstances and other people and instead can see the will of God in their lives.

Redemptive Leadership helps the leaders to be more effective in ministry, as there is a price to pay in exchange for character development.

5. How useful do you believe the Redemptive Leadership Concept could be within the ministry of Africa New Life and New Life Bible Church?

Group E asserts both Africa New Life and New Life Bible Church serve vulnerable people. Therefore, if these people (be they kids, women, or men), heard the different stories of redemptive leaders, they would be so encouraged. Stories of the leaders are life changing. Leaders could share their stories with Africa New Life students in youth events. These stories can become a source of encouragement. During employment recruitment processes, the management can get to know the story of someone before they are brought on board.

6. Are there any areas where you believe that some difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept?

The group observes that redemptive stories can sometimes be discouraging. Followers can become disillusioned with a leader after they hear his/her story. Redemptive stories can break trust in those led and in loved ones. As leaders who tell their stories, they can be nicknamed, suspected, and so much more because, as people, we live in communities or belong to churches where not all are spiritually mature. Therefore, one should share his/her story wisely.

Personal Discoveries

During the training seminar and the research process, I wanted to determine whether training in the Redemptive Leadership Concept could help the participants to take advantage of the crisis moments in their lives as opportunities for leadership development and organizational development beyond just competencies, in order to bring redemptive leadership within the ministry of Africa New Life Ministries in Rwanda. In the training seminar, I used a training curriculum as outlined in chapter four of this thesis project. I conducted the research with the participants in the training seminar using a pretest, a posttest and a semi-structured interview, in order to confirm the validity of research of my thesis.

As part of the training seminar, I created a session to lead the participants in telling personal stories. The participants were divided into five groups. Small groups provided intimacy and time to tell stories. I wanted the participants to explore how God uses crisis moments as catalysts to open doors of growth in a leader's journey beyond their natural competencies in leadership. The process of the telling stories was powerful in the lives of the participants. Some participants found it hard to share their private stories; it took a lot of encouragement to help them open up past wounds. Finally, the process of storytelling opened up an interaction within the training seminar we didn't have before the seminar. The activity of storytelling began a new journey in the lives of many of the participants to heal in their inner lives.

I discovered that the participants had attended various leadership trainings before, and these past trainings had focused on things like developing competence in

management and other areas of skill development. A few participants had done training on the subject called Mending of the Soul, which introduced them to inner healing of the soul from abuse and trauma. Actually, the Mending of the Soul training was a good introduction to Redemptive Leadership Training. Training in Mending of the Soul had elements from the Redemptive Leadership Concept.

Apart from a counselor's training in Mending of the Soul, all other former training focused on external subjects for the leader and organizational growth (how to do things), instead of on internal growth in character, attitude change, and other areas of transformational leadership. The training seminar allowed participants to realize that leadership growth is, first of all, internal, and then flows externally from the internal.

The redemptive leadership training was therapeutic to leaders. The participants realized that the dark side of their story and the crisis moments in their lives were used by God to make their lives shine, instead of just producing guilt that they then had to carry in their hearts. This truth was liberating to the participants. Many of the participants tended to hide their past instead of telling redeeming stories, because of the guilt associated with the story. The concept of redemptive leadership encouraged leaders to forgive instead of rehearsing the past, especially here in Rwanda where we have experienced a lot of hatred, which lead to the genocide of 1994.

The participants proved my thesis to be right by admitting in their interviews that the ministries and churches of Africa New Life Ministries and the nation of Rwanda need the Redemptive Leadership Concept, given our past experience with the genocide. I found out that Africa New Life Ministries, a ministry that support nearly 7000

vulnerable children, can use the Redemptive Leadership Training to help these members of Africa New Life Ministries and New Life Bible Church embrace their pasts and use the crisis moments to create a success story instead nursing past pains.

A well-defined understanding of the redemptive leadership concept encouraged the participants to embrace a positive future themselves, and instilled in them the desire to help others who are still struggling in the bondage of past pains and forgiveness. The participants admitted that the redemptive leadership concept was biblical, but they had never conceived of this concept, so it seemed to be completely new to them. This discovery was amazing and inspired the participants to change their attitudes towards the challenges of life. The participants admitted that the Redemptive Leadership Concept was more empowering to them, as leaders, than their previous trainings. The Redemptive Leadership Training was a powerful tool to transform leaders who could potentially transform their organizations and ministries.

According to the participants, the Redemptive Leadership Training has elements that will help leaders become more effective, by developing trust among their ministry teams. Team members trust leaders who are willing to share their lives with their members. Thus, the Redemptive Leadership Concept contains elements that promote team chemistry and team ministry development within organizations. The participants agreed that leaders who share their lives and show a path to their character development increase trust within their ministry teams.

I have discovered that the Redemptive Leadership Concept can stir spiritual growth and spiritual formation in the lives of leaders and the church as a whole. The

Redemptive Leadership Training can help the church members become authentic in their relationships, thus helping in the building a community of authentic Christ followers. Redemptive leaders within a church could become good mentors and coaches for many younger leaders who are struggling in their lives due to troubles they have inflicted on themselves or due to the sins committed against them by abusers. On the side of marriages in the church, the Redemptive Leadership Concept might strengthen marriages by helping couples understand their own story. This could help with marriage and family conflict resolution fostered through openness.

Participants had concerns about the difficulties that could be caused by adopting principals associated with the Redemptive Leadership Concept, especially the vulnerability associated with sharing of one's story. Some participants were anxious that shared stories could become public and end up becoming gossip that could affect someone's credibility. Others were afraid that the Redemptive Leadership Concept could lead to legal implications for some stories that have criminal related narratives. During the question and answer session of the training, these concerns were addressed and more participants developed a trust and a willingness to become vulnerable by laying their pride down and growing to another level of leadership in their lives.

Redemptive Leadership Effectiveness in ANLM

During the training seminar and in using these research tools, I wanted to determine whether a curriculum in the Redemptive Leadership Concept could be a catalyst for leadership growth in the lives of the participants, by increasing their

knowledge on the subject of leadership, especially redemptive leadership. I wanted to see a change in their attitude towards their crisis moments and stir them to help produce growth beyond competency as they continue on their leadership journey.

The participants believed that the Redemptive Leadership Training was the most applicable training that could unlock the experiences and stories of the staff of Africa New Life Ministries members, to cause leadership growth within the organization and the masses of children (and their families) that we serve. A generation of leaders trained in the Redemptive Leadership Concept could also help to instill hope and give a meaningful future to many youth and to other leaders within the organization, since most of our young leaders come from a background full of crisis moments, struggles, and pains.

Based on the results from the training seminar, the various tools used in the research process and the results of the research as clearly explained in this chapter, I do confirm that training in the Redemptive Leadership Concept is a powerful concept that needs to be spread to all leaders of Africa New Life Ministries and New Life Bible Church. The training will change attitudes towards suffering and help leaders to embrace past mistakes and learn from their crisis moments, all so that they can grow in leadership. The training will help leaders to reflect and engage with their stories in light of God's work in their lives, which inspires growth of and encouragement in their leadership journey.

After my research, I do confirm that the Redemptive Leadership Concept contains truth that could also unlock the mystery in the sufferings and crisis moments of

the genocide suffered by my Tutsi people of Rwanda in 1994. The people of Rwanda have undergone adverse circumstances that could have discouraged them, but instead they have developed the audacity to restore Rwanda spiritually and physically. Young Rwandan leaders want to solve the challenges of the nation, on both social and spiritual levels, by offering forgiveness; this is a classic example of redemptive leadership.

The results of this thesis prove that training in the Redemptive Leadership Concept can help many post-genocide young leaders to emerge out of the margins of life, to transform trauma and pain from the past, and to engage with confidence in their new roles as leaders of post genocide Rwanda.

Finally, I do confirm the goal of this research has been achieved with positive results, based on the thesis question. Definitely yes, the Redemptive Leadership Concept will enhance preparation of leaders for organizational development and effectiveness beyond competencies to redemptive leadership within the ministry of Africa New Life Ministries in Rwanda. The developed curriculum in redemptive leadership will be valuable in training effective organizational leaders within Africa New Life Ministries, and is applicable to other leaders in the nation of Rwanda. Therefore, the researcher proposes that Africa New Life Ministries should integrate the Redemptive Leadership Concept in leadership training programs of Africa New Life Ministries and New Life Bible Church.

APPENDIX A

GENERAL INFORMATION QUESTIONNAIRE

ID No:

Age:

Gender

How many years have you been in Leadership?

How many years have you been a born again Christian?

How many have you worked with Africa New Life Ministries?

When did you last attend a leadership-training event?

APPENDIX B

PRE-TEST TOOL

Instructions:

Please circle the letter for each answer.

Please mark only one answer for every question.

1. It is extremely difficult to share about traumatic events in my life.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
2. Our character is more developed by our challenging circumstances than our Bible reading.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
3. Suffering is not always necessary for a leader to grow
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
4. Leadership growth is a process not something that is determined by an event.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
5. Absence of crisis moments doesn't necessary hinder my leadership growth.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
6. Successful leaders have had a crisis moment in their life that shaped their perspective on life and their leadership.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
7. Seasons of crisis moments can unleash leadership potential.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
8. There is a direct relationship between spiritual growth and leadership growth.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
9. God can use problems and sins that originate within us due to our fallen human nature to develop leadership qualities.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

10. A leader cannot shield himself from pain, sorrow, difficulties, turbulences, downtimes or misery, this is part of growing, even if they are unnatural to man.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
11. Knowledge and skills are needed to be an effective leader more than anything else.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
12. The higher degree of knowledge or the more skilled, the more effective a leader performs?
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
13. *"Leadership is influence. That's it. Nothing more. Nothing less."*¹ Do you agree with this statement?
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
14. The performance of a leader is determined by the external output of the leader?
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
15. Leadership is more about 'being' than about 'doing'?
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
16. Leadership at its center is about the state of the leader's heart, not just the abilities of his head.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
17. I know the meaning of the word redemption
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
18. I struggle to trust God and his word during crisis moments in my life.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
19. I can easily share my trials and feel comfortable sharing my life's story with other people.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

¹ Maxwell, John, *Developing the Leader Within You* (Grand Rapids, MI: Thomas Nelson, 2005), 1.

APPENDIX C

POST-TEST TOOL

Instructions:

Please circle the letter for each answer.

Please mark only one answer for every question.

1. It is extremely difficult to share about traumatic events in my life.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
2. Our character is more developed by our challenging circumstances than our Bible reading.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
3. Suffering is not always necessary for a leader to grow
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
4. Leadership growth is a process not something that is determined by an event.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
5. Absence of crisis moments doesn't necessary hinder my leadership growth.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
6. Successful leaders have had a crisis moment in their life that shaped their perspective on life and their leadership.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
7. Seasons of crisis moments can unleash leadership potential.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree
8. There is a direct relationship between spiritual growth and leadership growth.
1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

9. God can use problems and sins that originate within us due to our fallen human nature to develop leadership qualities.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

10. A leader cannot shield himself from pain, sorrow, difficulties, turbulences, downtimes or misery, this is part of growing, even if they are unnatural to man.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

11. Knowledge and skills are needed to be an effective leader more than anything else.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

12. The higher degree of knowledge or the more skilled, the more effective a leader performs?

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

13. *"Leadership is influence. That's it. Nothing more. Nothing less."*¹ Do you agree with this statement?

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

14. The performance of a leader is determined by the external output of the leader?

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

15. Leadership is more about 'being' than about 'doing'?

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

16. Leadership at its center is about the state of the leader's heart, not just the abilities of his head.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

17. I know the meaning of the word redemption.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

¹ Maxwell, John, *Developing the Leader Within You* (Grand Rapids, MI: Thomas Nelson, 2005), 1.

18. I struggle to trust God and his word during crisis moments in my life.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

19. I can easily share my trials and feel comfortable sharing my life's story with other people.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

20. I can identify redemptive leaders within my organization.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

21. The concept of Redemptive Leadership enhances the spirituality of a leader.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

22. The concept of Redemptive leadership supports the progressive growth of leader.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

23. The Redemptive Leadership Concept offers a dynamic construct to describe the continual nature of becoming a good leader?

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

24. I feel certain that I can explain to others the redemptive leadership model

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

25. The meaning of the leader's mission comes from the uniqueness of the leader's story.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

26. Crisis moments become catalytic moments to help leaders maximize their potential.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

27. Africa New Life Ministries should train its leaders to learn from crisis moments in order to help them accelerate the Leadership potential.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

28. How much you agree with the following statement: I am a redemptive leader.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

29. I am confident that I do understand the progressive process to redemptive leadership.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

30. I would like to attend another seminar on the subject of the redemptive Leadership model.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

31. I believe I can identify and determine leaders and organizations in various stages of growth and development.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

32. Not all transformational leaders are redemptive leaders.

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

33. I understand the difference between competency-based leadership and redemptive leadership

1) Strongly Agree 2) Agree 3) Neutral 4) Disagree 5) Strongly Disagree

APPENDIX D

INFORMED CONSENT FOR INTERVIEWS

Project Title: **REDEMPTIVE LEADERSHIP: A CONCEPTUAL MODEL FOR
DEVELOPING LEADERS IN RWANDA
A CASE STUDY OF AFRICA NEW LIFE MINISTRIES**

Principal Investigator: **Charles Buregeya Mugisha**
Doctoral Student: **D.Min - Redemptive Leadership and Organizational
Development.**

PURPOSE

This is a research study. The purpose of this research study is to investigate if the Redemptive Leadership Concept will help the participants to take advantage of the crisis moments in their lives as opportunities for leader growth. The goal of this project is to answer the thesis question. Will the Redemptive Leadership Concept enhance preparation of leaders for organizational development and effectiveness beyond competencies to redemptive leadership within the ministry of Africa New Life Ministries in Rwanda? Can a curriculum in Redemptive Leadership be valuable in training effective organizational leaders within Africa New Life Ministries in Rwanda?

The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because you are the senior staff or in the process of growing into a senior position of Africa New Life Ministries and New Life Bible Church. This study is limited to the leadership staff of Africa New Life Ministries and New Life Bible Church.

PROCEDURES

If you agree to participate, your involvement will last for three days in a training seminar. Since you are a staff member of Africa New Life Ministries and New Life Bible Church the cost for attending the seminar will be covered by Africa New Life Ministries.

The following procedures are involved in this study.

RISKS

The possible risks associated with participating in this research project are as follows. There are possible vulnerabilities associated with sharing your life story, sharing your life story can be emotional by reminding you about your past crisis moments and traumatic events in your life.

BENEFITS

There are potential personal benefits that may occur as a result of your participation in this study; you will be introduced to a new paradigm of leadership training that may help you in leader growth process. You will learn how to turn your crisis and challenging moments into opportune moments of your life.

COMPENSATION

You will not be compensated for participating in this research project.

CONFIDENTIALITY

Records of participation in this research project will be kept confidential to the extent permitted by law. To protect your privacy and confidentiality the test will be answered anonymously using a code you alone can know. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

VOLUNTARY PARTICIPATION

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. Any data gathered from you at that time will be destroyed in your presence.

Questions are encouraged. If you have any questions about this research project, please contact: Charles Buregeya Mugisha, Tel. +250-788305350 or e-mail me Charles@africanewlife.org

If you have questions about your rights as a participant, please contact the Chair of the Institutional Review Board at Gordon Conwell Theological Seminary
Telephone: 1 (800) 428-7329

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed):

(Signature of Participant)

(Date)

RESEARCHER STATEMENT

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.

(Signature of Researcher)

(Date)

APPENDIX E

SEMI-STRUCTURED INTERVIEW

The semi-structured interview within a focus group setting will be used to ask questions face-to face and allows a focused, conversational, style of communication. The participants in their own words will give their perspectives regarding any changes that the leadership training seminar might have brought about.

Note: the participants will be interviewed within a focus group.

Questions

1. Could you describe what types of leadership training have you experienced before attending this seminar?
2. How did these other leadership trainings differ from the Redemptive Leadership Concept?
3. What did you find particularly interesting about the Redemptive Leadership Concept?
4. In what possible ways do you feel that the Redemptive Leadership Concept could be within the ministry of Africa New Life and New Life Bible Church?
5. How useful do you believe the Redemptive Leadership Concept could be within the ministry of Africa New Life and New Life Bible Church?
6. Are there any areas where you believe that some difficulties or problems might be brought on by adopting principles associated with the Redemptive Leadership Concept?

The results of this qualitative tool were evaluated by Dr. Kayan Lea Lewis, whose Curriculum Vitae is below.

Kayan Lea Lewis

Postal Address: Mobile D.O.B.: Email:

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1. Higher Education Degrees:

- BA (Magna Cum Laude), Gustavus Adolphus College, 1996
- Masters of Psychology (MA), University of Southern California, 1998
- Doctor of Philosophy (Ph.D.) in Psychology, University of Southern California, 2002

2. Doctoral Degree: “Models of Nineteen Year Change in Text Recall and Cognitive Mediators of Change.” Ph.D. in Psychology, University of Southern California, 2002.

3. Post Doctoral Work: NA

4. Academic Post, since when:

- Adjunct Faculty, University of Texas School of Public Health, 2009-present.
- Adjunct Clinical Assistant Professor, Division of Community Pediatrics, Department of Pediatrics, University of Texas at San Antonio Health Science Center, San Antonio TX, 2007- 2008.
- Clinical Assistant Professor, Division of Community Pediatrics, Department of Pediatrics, University of Texas at San Antonio Health Science Center, San Antonio TX, 2003-2007.
- Visiting Assistant Professor, Department of Psychology, University of Texas-San Antonio, San Antonio TX, 2001-2003.

5. Specialist Certification: NA

6. Current Positions:

- Adjunct Faculty, University of Texas School of Public Health, 2009-present

7. Previous Positions:

- Manager, Performance Measures and Accountability Development Unit, Research and Accountability Division, Texas Education Agency, Austin TX, 2009-2011.
- Epidemiologist, Maternal and Child Health, Office of Program Decision and Support, Texas Department of State Health Services, Austin TX, 2007-2009.
- Research and Statistical Consultant, Division of Community Pediatrics, Department of Pediatrics, University of Texas at San Antonio Health Science Center, San Antonio TX, 2002- 2003.
- Research and Statistical Consultant, Department of Gerontology, University of Southern California, 2002-2004.
- Visiting Assistant Professor, Department of Psychology, University of Texas-San Antonio, San Antonio TX, 2001-2003.

8. Interruptions: NA

9. Individuals who have completed Doctoral Degrees under my supervision: NA

10. Pedagogic Experience

a. Courses Taught at Undergraduate level:

- Psychology Perspectives of Gender, University of Texas at San Antonio, San Antonio TX, Fall 2003, Fall 2002, Summer 2002, Spring 2001, Fall 2001 .
- Social Psychology-Section II, University of Texas at San Antonio, San Antonio TX, Spring 2003, Spring 2002.
- Psychology Adulthood and Aging, University of Texas at San Antonio, San Antonio TX, Spring 2003, Fall 2002, Fall 2001.
- Social Psychology-Section I, University of Texas at San Antonio, San Antonio TX, Spring 2003, Fall 2002, Spring 2002, Fall 2001.

b. Courses Taught at Postgraduate level: NA

c. External examiner: NA

11. Other Information

Publications

- **Lewis, KL**, Zelinski, EM. List and text recall differ in their predictors: replication over samples and time. *J Gerontol B Psychol Sci Soc Sci.*, 2010 Jul 65(4): 449-58.
- **Lewis, KL**, Castrucci, BC, Gossman, G, Mirchandani, G Sayegh, MA, Moehlman, C., Van Eck, M., Petrili, K. Overweight Among Low-Income Texas Preschoolers Ages 2 to 4 years. *J Nutr Educ Behav.* 2010 May-Jun 42(3): 178-84.
- Castrucci, BC, Clark, JC, **Lewis, KL**, Samsel, R, Mirchandani, G,. Prevalence and risk factors for adult paternity among adolescent females ages 14 through 16 years. *Matern Child Health J.*, 2010 Nov 14(6): 895-900.
- Springer, AE, **Lewis, KL**, Kelder, SH, Fernandez, ME, Barroso, CS, Hoelscher, DM. Physical activity participation by parental language use in 4th, 8th, and 11th grad students in Texas, USA. *J Immigr Minor Health.* 2010, Oct 12(5): 769-80.
- Sayegh, MA, Castrucci, BC, **Lewis, KL**, Hobbs-Lopez, A. Teen Pregnancy in Texas: 2005 to 2015. *Matern Child Health J.*, 2010 Jan 14(1): 94-101.
- Robles, JL, **Lewis, KL**, Folger, SG, Ruiz, M, Gossman, G, McDonald, J, Castrucci, BC, Perez, M, Zapata, L, Garcia, I, Marchbanks, PA. Prior Contraceptive Use Among Women Giving Birth In Two Sister Cities on the US-Mexico Border: the Brownsville-Matamoros Sister City Project for Women's Health. *Preventing Chronic Disease.* Prev Chronic Dis., 2008, Oct 5(4): A128.
- Galvan Gonzalez FG, Mirchandani GG, McDonald JA, Ruiz M, Echegollen Guzman AE, Castrucci BC, Gossman GL, **Lewis KL**. Characteristics of young women giving birth on the U.S.-Mexico border: The 2005 Brownsville-Matamoros Sister City Project for Women's Health. *Preventing Chronic Disease.* Prev Chronic Dis., 2008, Oct 5(4): A121.
- Gossman GL, Carrillo Garza CA, Johnson CH, Castrucci BC, McDonald JA, **Lewis KL**, Mirchandani GG. Prenatal HIV Testing on the U.S.-Mexico Border: The 2005 Brownsville- Matamoros Sister City Project for Women's Health. *Preventing Chronic Disease.* Prev Chronic Dis., 2008, Jan 6(1):A35.
- Castrucci BC, Pina Carrizales LE, D'Angelo DV, McDonald JA, Foulkes H, Ahluwalia IB, Gossman GL, Acuna J, Erickson T, Clatanoff K, **Lewis KL**, Mirchandani GG, Smith B. Attempted breastfeeding prior to hospital

discharge on both sides of the U.S.-Mexico Border: The 2005 Brownsville-Matamoros Sister City Project for Women's Health. Preventing Chronic Disease. Prev Chronic Dis, 2008, Oct 5(4): A117.

- Castrucci BC, Echegollen Guzman AE, Saraiya M, Smith B, Coughlin SS, Gossman GL, McDonald JA, Foulkes H, **Lewis, KL**, Mirchandani GG, Correa-Nieto Caneda L, Garcia IM, Acuna J. Cervical Cancer Screening among Women Residing Near the U.S.-Mexico Border: The 2005 Brownsville-Matamoros Sister City Project for Women's Health. Preventing Chronic Disease. Prev Chronic Dis., 2008, Oct 5(4): A116.
- Polacek, GNL, Coker, J., **Lewis, KL**, Minter, M., Villela-Perez, V., and Scott, A.A. B.A.R.T. to HIVEd: Adapting an HIV education prevention program. Health Policy and Prevention, 2008,9: 45-58.
- Scott A, Amodei N, Hoffman TJ, Farley L, Madrigal A, **Lewis KL**, Trevino M. Preventing repeat pregnancies and other negative outcomes among pregnant and parenting Hispanic adolescents. The Journal of Multicultural Nursing & Health. 2004;10(2):32-38.
- Zelinski, E.M., **Lewis, KL**. Adult Age Differences in Multiple Cognitive Functions: Differentiation, Dedifferentiation or Stability? Psychology & Aging, 2003:Vol 18, pp727-745.

Papers currently in Process NA

Presentations at National and International Meetings:

- "Contraceptive Use Among Women Giving Birth In Two Sister Cities on the US-Mexico Border: the Brownsville-Matamoros Sister City Project for Women's Health." The 14th Annual Maternal and Child Health Epidemiology Conference, Atlanta, GA, December 2008.
- "Breastfeeding initiation and duration among Texas WIC women: Is there a difference between encouragers and promoters of breastfeeding?" The 14th Annual Maternal and Child Health Epidemiology Conference, Atlanta, GA, 2008.
- "Structural models of memory change in the Long Beach Longitudinal Study" The annual meeting of the American Psychological Association, Honolulu, HI, 2004
- "Predictors of Repeat Pregnancy and Rapid Repeat Childbearing in Adolescent Mothers." The annual meeting of the American Psychological Association, Honolulu, HI, 2004

- “Is There Structural Invariance in Memory Change?” Cognitive Aging Conference, Atlanta, GA, 2004.

Recent Activities:

- Reviewer for Journal of Nutrition, Education, and Behavior, 2010-present.
- Reviewer for Journal of School Health, 2010-present.
- Invited Speaker, “The Case for Program Evaluation. Invited speaker at “Lifting Teen Families: Strengthening Programs for Pregnant and Parenting Teens Summit,” St. David’s Community Health Foundation, Austin TX, 2007.
- Invited Speaker, “Project STAY: Wraparound case management services,” Substance Abuse and Mental Health Services Administration’s Annual Grantee Meeting. Washington, DC, 2006.
- Invited Speaker, “ABC’s of Hepatitis.” Center for Health Policy and Development’s Grantee Training. San Antonio TX. 2006.
- Interviewer of medical student candidates, University of Texas Health Science Center at San Antonio, San Antonio TX, 2005-2007.
- Reviewer for the Substance Abuse and Mental Health Services grant applications. 2005- 2007.
- Reviewer for the Journals of Gerontology: Psychological Sciences, 2009.

Selected Awards:

- Valentine Dissertation Fellowship (one of two awarded by faculty executive committee to a Ph.D. candidate in psychology), 2001
- Society of Multivariate Experimental Psychology (SMEP) Dissertation Award, 2001
- Multivariate Neurocognitive Developmental Aging Trainee, 1996-2002

Funded Grants:

- Source: The Center for Substance Abuse Prevention (CSAP), Substance Abuse and Mental Health Services Administration (SAMHSA), DHHS, Public Health Service. Title: Project Substance Use/HIV/Hepatitis Prevention in Adults Reentering the Community (SPARC). Period/Role: 10/1/05 – 9/30/10/ Principal Investigator. Funded Award: \$226,171

- Source: The Texas Department of State Health Services (DSHS). Title: HIV Education for High-Risk Minority Youth. Period/Role: 1/1/03 – 8/30/08 / Principal Investigator. Award: \$60,000
- Source: The Center for Substance Abuse Treatment (CSAT), SAMHSA, DHHS, Public Health Service. Title: Project JUSTICE. Period/Role: 10/1/05 – 9/30/08 / Evaluator. Award: \$355,000
- Source: Housing and Urban Development (HUD). Title: Project Lead Investigation and Family Education (LIFE). Period: 10/1/04 – 3/31/07 / Evaluator. Award: \$489,355
- Source: CSAT, SAMHSA, DHHS, Public Health Service. Title: Project Substance Abuse Treatment Access for Youth (STAY). Period/ Role: 10/1/04 – 9/30/08 / Evaluator. Award: \$421,673
- Source: Sub-contract from the Center for Health Care Services and the CSAT, SAMHSA, DHHS, Public Health Service. Title: Project Substance Abuse Treatment Expansion and Enhancement to Keep persons with HIV/AIDS in care (SEEK). Period/ Role: 10/01/03 – 9/30/08 /Co-Evaluator. Award: \$69,048
- Source: Sub-contract from Drug Prevention Resources, Inc. and the CSAP, SAMHSA, DHHS, Public Health Service. Title: Evaluation of CHOICES (CHOICES). Period/ Role: 10/01/03 – 9/30/08/ Co-Evaluator. Award: \$36,512

Supervisory Experience, Professional Training, and Operating Systems Experience

- Nine years supervisory experience including management of Ph.D., MA, BA professionals.
- Select statistical and management trainings attended:
 - 2010, SAS Data Management, Online course.
 - May 2009, Maternal and Child Health Epidemiology Training Course, Tampa, FL.
 - December 2008, Time Trends Analysis, Maternal and Child Health Epidemiological Conference, Atlanta, GA.

Statistical other operating systems software experience:

- SAS-4 years, intermediate

- SPSS-20 years, expert
- Mx-15 years, intermediate
- Lisrel-15 years, intermediate
- Amos-15 years, intermediate
- Microsoft Office: Word and Excel-20 years, expert
- Access (Microsoft database management system): 7 years, intermediate

APPENDIX F

CURRICULUM CONTENT FOR TRAINING

The Redemptive Leadership training curriculum was developed through the materials described in the theological framework and literature review. The curriculum was presented in a PowerPoint presentation, in order to teach the participants to understand that churches and organizations need leaders who go beyond competencies and skill development to grow the life of the leader.

Session One

The session will introduce participants to various trends and philosophies in the history of leadership development. Leadership theories and practices have developed and built upon each other through many centuries. The researcher, who is also the trainer, wants to teach participants that leadership concepts progress with time changes in history.

Session Two

In this session, the trainer will introduce the concept of the Redemptive Leadership by defining the word “redemption” in both Hebrew and Greek, according to the Holman Treasury of Key Bible words. The meaning of the word “redemption” as derived from the original biblical languages will lead to the study of the Redemptive Leadership Concept. The trainer will use materials from this thesis project to answer the question: What is the Redemptive Leadership Concept?

Session Three

The trainer will lead the participants in telling personal stories. Participants will be divided into five groups. Small groups will provide intimacy and time to tell stories. From their stories, participants will choose five to be highlighted in the main seminar session, for further study in how God uses our story in leadership. These studies will explore how God uses crisis moments as catalysts to open doors of growth in a leader's journey beyond the natural competencies of a leader.

Session Four

The trainer will lead a session that examines the concept of redemptive leadership within the scriptures, specifically examining how it relates to the lives of various leaders both in the Old Testament and the New Testament. The lives of the following leaders will be briefly explored: Jesus, Joseph, Moses, Esther, Paul, and Peter.

Session Five

The participants will listen to recorded teaching by Glenn Reynolds of the Bethel Leadership Group on key components of redemptive leadership. Then trainer will introduce the Redemptive Leadership Concept presented by Drs. Harvey Powers and Rodney Cooper of Gordon-Conwell Theological Seminary.

Session Six

The trainer will continue to develop the concept of Redemptive Leadership Development by teaching the participants the difference between externally focused leadership and the internally focused leadership. The researcher will lead the participants to

examine various literature bodies of materials that focus on the “being of the leader” instead of just only the “doing of the leader.”

Session Seven

In this final session, the researcher will lead the participants to study the role of the crisis moments in the growth of various leaders and how their leadership has been shaped by their story.

The capstone of this session will be having the participants to look at the nation of Rwanda as a redemptive story. Rwanda experienced the worst genocide in the history of the world, but this nation has turned the worst story and tragedy into a nation that promotes reconciliation, law and order, and is experiencing economic growth and transformation in the East.

After the training seminar is concluded and the research results compiled from the pretest and the posttest, this research process will determine whether training in the redemptive leadership growth process will help the participants to take advantage of the crisis moments in their lives as opportunities for leadership development and be a successful tool in preparation of leaders for organizational development and effectiveness beyond competencies to redemptive leadership within the ministry of Africa New Life Ministries in Rwanda.

Subsequently, the researcher will observe the results of the training seminar to determine if the Redemptive Leadership Concept will be an effective model for training the leaders of Africa New Life Ministries in Rwanda.

BIBLIOGRAPHY

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VITA

The author of this work is Charles Buregeya Mugisha. Born June 20, 1967, in Uganda to a Rwandan family living as refugees. His parents fled Rwanda after the first genocide in 1959, but settled in another war-struck country: Uganda. Life was not easy for refugees living in Uganda under the rule of Idi Amin Dada and other dictators.

Charles graduated from Reformed Theological College where he received the Bachelor of arts degree with a major in Theology, upon graduation in year 2000, he entered Multnomah University in Portland, where he graduated with a Master's degree in Pastoral Studies-Ministry Management. After graduating he founded Africa New Life Ministries. Today Africa New Life provides for over 7,000 children who are headed towards high school graduation, vocational training and university graduation. Charles entered Gordon-Conwell Theological Seminary in May 2011 to complete his MDV requirements and start doctoral studies; he will graduate with Doctor of Ministry in May 2016. Charles is currently the President of Africa New Life Ministries and the Chancellor of Africa College of Theology in Rwanda.